

*Thomas Blatter*  
CERTAINE  
SERMONS,

THE  
Titles and Texts whereof, are in  
*the Page following.*

BY  
SAMUEL HIERON.

Rom. I. 16.

*I am not ashamed of the Gospell of Christ :  
for it is the power of God unto Salvation  
to euery one that beleeueth.*



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## The Minoritie of the Saints.

Text. Mark. 10. 15.

*Verily I say unto you, whosoever shall not receive the Kingdome of God as a little child, he shall not enter therein.*

## The triall of Adoption: in two Sermons.

Text. 1. Ioh. 3. 10.

*In this are the children of God knowne, and the children of the Devil: Whosoever doth not righteousness, is not of God, nor he that loveth not his Brother.*

## The Platforme of Obedience: in two Sermons.

Text. Rom. 6. 12. 13.

*Let not sinne reigne therefore in your mortall bodie, that you should obey it in the lusts thereof.*

*Neither give up your members as Weapons of Unrighteousnes unto sinne, but give your selues unto God, as they that are alive from the dead, and give your members as weapons of Righteousnesse unto God.*

## The Wise mans Verdict.

Text. Pro. 14. 32.

*The wicked shall be cast away for his malice, but the Righteous hath hope in his death.*



## THE MINORITIE OF the Saints.

Math. 10. 15.

*Verily I say vnto you, who soeuer shall not  
receiue the Kingdome of God, as a lit-  
tle childe, he shall not enter therein.*



Ertaine children, be- The occa-  
ing presented vnto on of the  
Christ, and reiecte words.  
by the Disciples a, a Verse 1  
our Savior first, mis-  
liking their peremp-  
torinesse, giues both a  
charge for the bringing of yong ones vn-  
to him, and a reason why they ought to  
be admitted b: and then secondly, deliue- b Vers. 1-4  
reth a generall Doctrine, touching the  
qualitie of those persons, which must  
both receiue the *Kingdome of God*, and be  
receiued into it.

*Verily I say, &c.* The meaning of the The mea-  
B speech ning.

speech is this : that there is no hope of saluation vnto that man , who doth not endeavour and labour to frame himself to be like a childe, in the entertainment, application, and vse of those means, which are sanctified and set apart by God , to bring vs into his kingdome. The kingdome of God hath two degrees ; the one in this life, which is called, *The Kingdome of Grace* *c*, which consisteth in the ministry of the Gospell, that being as it were the conduit of grace *d* , and the instrument by which *the children of the kingdome* (as they are called) *e* are gathered together *f* : The other is, *The Kingdome of glory* *g*, which is in heaven, & stands in having an immediate societie and fellowship with the Lord *b*. Now as no man (ordinarily) can come into the kingdome of glory , but by his kingdome of grace so there is no entry into the kingdome of grace, vnlesse he become as a *childe*, in respect of his disposition towards the particular appertaining thereunto. And seeing it is here determinatly said, that there is no saluation to any but to him, which becommeth like a little *Childe* , there can be nothing more worthy our pains, then

*c* This kingdome the Apostle meaneth.

*Rom.* 14.

17.

*d* *Act.* 20.

32.

*e* *Math.* 13

38.

*f* *Eph.* 4.

12.

*g* *Math.*

23. 34.

*h* *Ioh.* 17.

21.

to learne to know out of the Scripture, wherein we must bee like vnto *children*: and that so much the rather, because in some things to be like *children*, is euill & blame-worthy: as to be *Children in vnderstanding*: i to be like *children*, *wauering* i 1. Cor. and *carried about with euery winde of Doctrine* 14. 20. k. Seeing then we must be as *children* k Eph. 4. *if we hope to bee saued*, and yet in 14. some things to be as *children*, is so much found fault withall, it is not ynough for vs to heare & know the generall speech, *That no man shall enter into the Kingdom of God, but he which is as a childe*: but wee must proceede further, to enquire how farre foorth wee must frame our selues to the estate of childhood. Wee must then (if we desire to be saued) be like vnto *children* in these particulars.

The first is, *Humilitie*. *Whofoener shall* The 1. doct. *humble himselfe as this little childe*, sayeth our Sauour *I, the same is the greatest in the* 1 Math. 18 *kingdome of heauen*. And *Dauid* to 4. cleere himselfe of all ambitious and rising thoughts, and to exhort others by his example to true humilitie, likeneth himselfe vnto a yong childe, newly waigned: *Surely* (saith hee) *I haue behaued my* selfe

m Psal. 131. *selfe like one weined from his mother m.* So  
 2. that by Christs words, and *Dauids* pra-  
 ctise, it is plaine, that one thing wherin e-  
 uery one desiring saluation must be like  
 a *childe*, is Humilitie. Children, howsoe-  
 n Psal. 131. *uer conceived in sinne n,* they haue in them  
 the seed of al naughtines, which so soone  
 as they begin to be of any action, and ca-  
 pacitie, sheweth it selfe: yet in their in-  
 fancy, yea and for the most part in their  
 first yeares, they are farre from high  
 thoughts, far from those conceits which  
 may breed in them either good opinion  
 of themselves, or contempt of others. We  
 see that Gentlemens, and Noblemens  
 children, when they be yet but yong, can  
 sort themselves in play, and the like occa-  
 sions, with the children of many poore  
 men, and are as good fellowes with the  
 for the while as may bee, without either  
 scornning them, or expecting any reue-  
 rence or precedence from them: and if a-  
 ny bee of another more sterne and surly  
 humor, he is forthwith accoūted proud,  
 and hated by the rest, which are in age  
 his equals. This is a signe of the free-  
 dom of that age from haughtinesse. The  
 like lowlinesse of disposition is required

in all Gods children. Humility is the very first step vnto Christianitie. A man that is not humbled, and taught to carry euen a very meane and base opiniō touching himself, is not fit for any one good dutie. God offereth abundant mercie vnto vs in his sonne Christ Iesus, euen the treasures of heavenly grace, and the riches of his bounty: now the mā whose heart is not beaten downe, is not fit to receiue it. Tell him of the goodnesse of God, what cares he for it, so long as hee feeles not the need of it? Preach to him of the plentiful redemption, which is procured by Christs death, & what doth he esteeme it? for he hath no such feeling, that it is a wofull thing to be without it. Therefore, *God resisteth the proud*, sayth the Apostle, he passeth them by, that thinke thus well of themselves, and are buried in their owne securitie, but he gines grace to the humble o. Hee filleth the hungry with good things p. He hath pronounced them p Lu. 1. 53. happy, which do thirst for righteousness q. q Math. The sacrifices of God, are a contrite spirit, a broken heart, O God thou wilt not despise r. r Psal. 51. And, to him will I looke, euen to him that is peere, and of a contrite spirit, and that trem-

f *Is. 66.2.* *bleth at my words* f. Againe, as an vn-  
 humbled hart, is vnfit to receiue the offers of  
 Gods mercy in Christ, so for the out-  
 ward meanes of grace (the ministry and  
 preaching of Gods word) hee is vnfit to  
 be partaker of it. Indeed God hath san-  
 ctified the publicke ministry, to bee the  
 meanes to *saue those which beleene it*, yet  
 hee which either is sencelessly blockish  
 without any apprehension of his owne  
 ignorance, or of the excellency of hea-  
 uenly knowledge : or else is wise in his  
 own conceit, thinking himself too good  
 to be instructed, well he may come and  
 go, and therby be hardened in his pride,  
 (God in iustice giuing him ouer vnto it)  
 but that he should profit by it, either for  
 the increase of his knowledge, or for the  
 comfort of his conscience, it is a matter  
 vtterly vnpossible : because the Lord  
 (who *knoweth the thoughts of the wise to be*  
*but vaine*, u) hath threatened to turne all  
 that seeming wisdom into folly w, and  
 hath made his promises of *guiding in*  
*indgement, of teaching his way, of reuealing*  
*his secret*, onely to those which are *mocke*,  
 which *fear him*, which bee *humble* x,  
 which haue learned to become *fooles*, that  
 they

11. *Cor. 1.*  
 21.

u 1. *Cor. 3.*  
 20.  
 w *Rom. 1.*  
 24.  
 x *Psal. 25.*  
 9. 14.

they may bewise y. The word is compared to *seede z*: now as the seede can take no good roote in the ground, vntill it be turned vp with the plough: so neither can the word take any place, but in a *arēt* and *broken b* heart. Proceed yet further with a man not humbled from the hearing of the word, to the exercise of prayer. How is it possible that he should be any thing but a formall prayer, and a lip-labourer, that knoweth not by personall feeling how vnworthy a creature hee is, in respect of the Gloriousnes of Gods Maiestie; that perceiues not the multitude of his owne want, that seeth not, & bewaileth not the nakednesse of his own soule: so that his heart within him is become as *the thirsty land c*, which euen gapeth to be refreshed with the *former and the latter raine d*. How can he bee truly thankfull, which hath not beene taught by the sight of his owne emptinesse, to acknowledge all good things to fetch their beginning from the Lord? so also, how can an vn humbled person come reverently to the Lords table, when as, not feeling the misery & anguish of a wounded conscience, he hath no desire to haue

y 1 Cor. 3  
18.

z Mar. 4.  
14.

a Joel. 2. 13

b Ier. 4. 4.

c Ps. 63. 1.

d Lam. 5. 7

e Phil. 2.  
5. 6.

an assurance of Gods fauour sealed vp vnto his soule. Thus we see, a man wanting humilitie, is vnfit for the duties toward God: he is no lesse vnfit for the duties of charity. The ground of all the duties of charity, is this, that the *same minde be in vs, that was euen in Christ Iesuse*: and what mind was that? euen this, (that *bee- ing in the forme of God, &c. hee humbled himselfe, &c.* So that humilitie is the foundation of charity: & if we examine the true cause of the neglect of the maine duties of loue, we shall finde it to bee either the want of feeling of mens own spirituall miseries, which maketh them not to pity others, or else a high conceit of themselues aboue others, which causeth them to disdain to stoope so lowe, as to take notice of, or to haue to doe with others. So that if wee haue marked the order and proceeding of this discourse, I know it wil proue true which I first said, that a man wanting humility, is vnfit for any Christian duty; and therefore it may be well termed the first step to Christianity. Thus we see what is the first thing wherein all that would be saued, must resemble *children*, and that is, Humilitie.

You

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You see the words of the Text are The use,  
 aine, *He shal neuer enter into the kingdom  
 God, who receiveth it not as a little childe.*  
 Now humility, both by our owne expe-  
 rience, and by Christs words, is prooved  
 to be a property of childhood, and how  
 necessarie it is in a Christian, you may  
 perceiue by that which hath bin spoken  
 to that end. Out of all these specialities it  
 must needs follow, that if we desire to be  
 saved, we must labour for humilitie: wee  
 shall deceive our selues, if wee thinke to  
 come to heaven without it. And I the do  
 ther wish that we may hearken to this  
 hortatiō, because the want of true hu-  
 miliatiō, is so cōmon an euil now adaies,  
 or see first, how few there are, which  
 haue any true liuely feeling of their own  
 wretchednes by sin, whose harts are bro-  
 ken with the apprehension of the vilenes  
 of their nature. The greatest part are enē  
 rusted & hardned in their own dead se-  
 rity, & frozē vp on the dregs of their  
 owne dulnesse: they did neuer yet know  
 what it is to be a sinner, & to be in dāger  
 of Gods wrath, they neuer stood in awe  
 of gods maiesty, or trēbled at his iustice:  
 they neuer hūgred for righteousness, they  
 could

f *Gen.* 49. could neuer yet say with that holy patri-  
 18. arch *f*, *O Lord I haue waited*: or with *Dauid*  
 g *Psal.* *I haue longed for thy saluatiō g*. Now althogh  
 119. 174. to the eye this make no shew of pride, &  
 is in many, which in the opinion of the  
 world, because of their outward habit &  
 fashion, are far ynough from pride, yet  
 it is the greatest, yea haughtiest, and the  
 most abominable pride: for it maketh a  
 man to cōtemne Gods mercy, to despise  
 his bounty, to abuse his patience, to *turne*  
 h *Iude* 4. *his grace into wantonnesse h*, to *tread under*  
 i *Heb.* 10. *foote the blond of Christ i*, to account Gods  
 29. threatnings but as *wind k*, to passe by his  
 k *Ier.* 5. 13 word as an idle & superfluous doctrine:  
 what greater pride can bee imagined?  
 And yet this is the common pride of the  
 world, not one man of many, but hee is  
 herein guiltie: wee are generally stout-  
 harted, and will not yeeld to *the terrour of*  
 l *2. Cor.* 5. *the Lord l*, or seeke to auoyde the wrath  
 11. to come. Secondly, there is another kind  
 of pride among the scorers of this ge-  
 neration, who *leane* so much to their  
 m *Pro.* 3. 5 *owne wisdom m*, that they despise all in-  
 struction, and make a mocke of publick  
 teaching. This pride breeds contempt  
 of Gods ordinance, and is a stop to the  
 course

course of Gods grace, and maketh men vncapable of the renewing power of Gods spirit. To shut vp this point therefore, this is the summe: Hee that would be saued, must set himselfe to schoole to *children* and infants, of them to learne humilitie. Wherefore let euery man, which tendereth the euerlasting good of his owne soule, begge of God in his dayly praiers, that he would giue him an humble spirit, that he may see his owne wretchednesse, and perceiue himselfe to bee nothing in respect of any goodnesse, to the end that by this meanes the mercies of God in Christ may be sweet vnto him, and his word pretious, his soule saying with *Dauids*, *How sweet are thy promises vnto my mouth, yea sweeter then hony vnto my mouth n.* This is the first thing wherein he that vnfaignedly affects eternal life, *103.* must be like a *child*. *n Psal 119*

The second followeth, and that is, The 2. doct. Freedome from maliciousnesse. *As concerning maliciousnesse, be children*, sayth the Apostle. Children generally are without spleene, neither indeed because of *1. 4. 20.* age, doe they know what it is to hate, or to be malicious. Wee see little ones many times

p l/24.

times vpon their childish occasions, to contend & fall out each with other; but it is a very easie matter to reconcile them, they cannot tell what belongs to maintaining of a quarrel, or to the deuising & plotting of reuenge. Therefore wel said *Paul, in maliciousnes be children*: I would haue you haue as little disposition to malice & discord, as little children haue. To this the Scripture accords in many places. There was an anciēt prophecy *p* touching the state of the church vnder Christ: in it is foretold, that the members of the church should *breake their swords into mattocks, and their speares into sithes*. Swords & speares are the instrumēt (we know) of warre: & mattocks & sithes of husbandry. So that the meaning of the holy Ghost is, that whereas men naturally are enclinable to contētion, debate, quarelling, reuenging, &c. when they are once seasoned with religion, & brought to the knowledge of God by the preaching of the Gospell, they shal be cleane altered, & shall become more sociable & peaceable, carefull to betake themselves to such courses, in which they may bee profitable vnto themselves, without the

hurt

hurt of others. To the same effect is that  
in the same Prophet, where hee sayeth,  
that in the kingdome of Christ, *the* q *Is. 11. 6.*  
*Wolfe shall dwell with the Lambe, the Leo-*  
*pard with the Kid, &c.* his meaning is, that  
that cruell and vnruly, and sauage dispo-  
sition, which is in man by nature, shal be  
altogether reformed and subdued by the  
power and efficacy of the Gospell. Our  
Saviour setteth downe *Loue* to bee the  
badge of his Disciples, *By this shal all men*  
*know that you are my Disciples, if ye haue*  
*loue one to another* r. Among the works of  
the flesh, the doers whereof, shal not inherit  
the kingdome of God s. Paule reckoneth vp  
*hatred, debate, contention* r: and among the  
Fruits of the Spirit, *Loue, peace, long suffe-*  
*ring, goodnesse, gentlenesse* u. Many of these  
exhortations we read, *Dearely beloued, a-*  
*venge not your selues, but giue place vnto*  
*wrath* w. If it bee possible haue peace with all  
men x. *Let all bitternesse, and anger, and*  
*wrath, &c. bee put away from you* y. By all  
which places (to which many might ea-  
sily be added) it appeareth to be the Do-  
ctrine of the Scripture, that euery Chri-  
tian should in peaceablenesse, and free-  
dome from maliciousnes, be as a child.

If

r *Ioh. 13.*

35.

s *Gal. 5. 21*

t *vers. 20.*

u *vers. 22.*

w *Rom.*

12. 19.

x *vers. 18.*

y *Eph. 4.*

31.

The 4. vfe.

z *Reu. 3. 7*

If he which would bee saued, must labour to be like a child in striving against malice, what shall then become of those, whose hearts are fraughted and stuffed with rancor and poison against their brethren, continually manifesting the same, in the bitterness of their speeches, the cursednes of their language, & the violence of their courses, all tending to the hurt & disgrace, and vexation of those against whom they haue conceived a dislike. Let all such learne to feare this fearefull sentence of our Sauour, who hath the *keyes* of heaven in his power &, and hath heere bound it with a solemne protestation, *Verily I say, &c.* the same spirit of his speaketh in *Paul*, and biddeth vs, as *concerning maliciou/nesse to be children*. How can men euer looke or hope to be saued, whose consciences do tell them, that their stomacks are filled with malice, & that they haue vowed reuenge, and that they hold these their vile purposes so fast, that they had rather neglect their duty to God, & abstaine frō the Lords table, then breake off their vncharitable courses against others. Christ hath spoken it, and it is in his power to make it good, that he which

laboureth not to be as free from malice,  
as a little *child*, shall neuer have place in  
the kingdome of God.

The third thing wherin we must frame The 3. doct.  
our selues to be like *children*, or infants, in  
receiuing those things which appertaine  
to the kingdome of God, is, desire after  
the spiritual food of our soules: See how  
this is proued. *As new borne babes desire the  
sincere milke of the word a.* The spirit of a 1. *Pet.*  
God speaking by *Peter*, would haue vs 2. 2.  
to be so affected to the *word* of God, as  
new borne infants are to their mothers  
milke. How is that? A little infant, euen  
by the instinct of nature, almost as soone  
as it is borne, seeketh that nourishment,  
it is not long well without it; when no-  
thing will appease it, that will still it. So  
sayth *Peter* euen like newly born babes,  
long after the word, as your spirituall  
nourishment, reioyce in it, place your  
happines in the vse of it, let that be your  
chiefest comfort. And indeed this is the  
right disposition of all Gods children.

*b* (saith *Dania*) how I loue thy law *b*, I reioi- *b* *Psal.* 119  
and at it, as one that findeth a great spoyle. *c* 97.

thy word (saith *Jeremy*) was vnto mee the *c* ver. 16:  
and reioycing of my heart *d*. When *Phi.* *d* *1er.* 15. 6

ee Act. 8. 8  
1 ver. 39

g Psal. 119  
h ver. 54.

i ver. 92.

The yte.

Philip came to *Samaria*, and preached Christ vnto them, the text saith, *There was great joy in that Citie* e. In the same Chapter it is said of the Eunuch, that when Philip had taught him in the mystery of Christ he went on his way reioycing. David saith in one Psalme g, that Gods word was his comfort in his trouble: and anone after b that it was his Song in the house of his pilgrimage: meaning, that he made himself merry, and cheered vp his heart there with in the time of his banishment. And againe after, i Except thy law had beene my delight, I should haue perished in my affliction. Here was David right like a little child, the milke of Gods word stilled and quieted him, when no other thing was able to releene him.

Now (alas) what doe wee now thinke shall become of vs, who generally haue no such appetite, no such desire vnto the word, our spiritual food: God knoweth, it is euen a very burden to vs, we care not how little we bee acquainted with it: at home we looke not into it, at Church we are weary of it, now and then for a fit we hearken. The word is to vs like a potion it goeth downe against our stomackes rather

rather thē a pleasing meat, which should be affected by vs, as beeing fitted for our nourishment : by and by we be gluttoned, euen we who in other matters of pleasure or profit , can scarce euer say , *It is ynough*. And when we be sad or sicke, or otherwise disquieted, we had rather hear of any comfort, then the comfort of the Scripture : it hath no rellish with vs, we are fleshly minded, and we sauor not the things of Gods spirit. There can bee no plainer Doctrine then this, there is no man here so simple, but may vnderstand it: there is no man of so short a memory, but may remember it. Thou canst not be saued, saith Christ, vnlesse thou be like a *child*. I am sure thou art not so wretched, as not to belecue it. Well, if thou wilt be as a *childe*, thou must desire the *word*, and loue it, being the spirituall foode, euen as the little babe doth the mothers milke, which is the bodily foode. If thou finde thy selte truely to loue it, carefully to desire to vnderstand it, and to take comfort in the exercises of it; thanke God for it, it is a good signe, and pray God to encrease it. If the *word* bee a burthen to thee, thou carest not for it, thou art a

C

stranger

stranger to it, thou esteemest not the exercises of it : take heede, bewaile it, it is a fearefull token, desire the Lord (if thou loue thine owne soule) to remoue it.

The 4. doct.

The fourth thing wherein wee must be like *Children*, is growing. Infancie and childhood, is an age of growing : it were euen a wound in nature, to see a childe to stand at a stay, without thriving in strength and in height, and in bignes of body. And to this *S. Peter* in the fore-remembered place, hath reference, *Desire the sincere milke of the word, that yee may grow thereby* : that is, labour to profit by the vse of the word, as infants do by their mothers milke; they grow by it, strue you to get spirituall strength by the word also. This dutie of growing is often vrged in holy Scripture. *We beseech you brethren, and exhort you in the Lord Iesus, that yee encrease more and more*

k 1. Thess.

4.4

1. Pet. 3

18

m Heb. 6.1

n Pro. 4.18

e Ch. 47.

3.4.4.

k. *Grow in grace*  
l. *Let vs be led forward vnto perfection*  
m. *Salomon compareth the righteous to the Sunne that shineth more and more vnto the perfect day.* In *Ezekiel* the graces of God are figured out, by the waters flowing from the sanctuary, which were at the first to the ankles, then to the knees;  
next

next to the loynes: and last, as a *riuier which could not be passed ouer*. So are the graces which God bestoweth vpon his chosen, though they be but as a small streame at the first, yet they doe still (like a liuing spring) swell higher and higher, til they come to that measure which the Lord hath allotted to euery Christian. It is a manifest Doctrine, neither is there any poynt plainer in the Scripture then this, that the children of God must bee as a man running in a race, who is euer in motion, & neuer thinks vpon resting, vntil he come to the goal, & haue got the reward.

This condemneth the common security The vse  
of these times: the most are strongly perswaded, that they haue religion, & knowledge, & zeale ynough, & content themselves with their little imagined portion of good things, as though there were no more to be required. Wee come from weeke to weeke, from sabbath to sabbath, to the hearing of the word, & to other holy exercises of religion, but wee stand still at one stay, as ignorant, as little knowledge, as little feeling, as little loue to good things, as little conscience as in times past. Alas what a woful thing is this; consider of it by a similitude: suppose

a mother, carefully nursing the fruit of her womb, & giving the best attendance that shee can deuise, yet the child groweth nothing, neither in strength, nor length, nor fatnesse; but still continueth after a yeare or twoes nursing in that poore estate, that it is not able to be put out of the clouts, or to take any sustenance sauing milke: what will be the mothers conceit in such a case? Surely as it will be a griefto her, and make the teares many times to come from her, for very sorrow of heart: so she will thinke and say, that doubtlesse the child is in a Consumption, neither can it continue long: and all the neighbours will wonder to behold it, as a thing vnnaturall, and seldome scene. So in this case, when the Lord shall feede vs with the wholesome *milke* of his *word*, and giue it to vs in due season, if wee still stand at one, not thriving in knowledge, not increasing in loue and good affection towards religion, but still shewing ourselues dull and heauy, and lumpish to any good seruice, what (think we) shal the Lords opinion bee of vs? must hee not needes thinke there is no hope of any spirituall life in vs? And will he not also at last, in his iustice, giue vs  
ouer

ouer to our owne sencelesnesse? yes vndoubtedly . Therefore, I pray let vs remember to make it our care, herein to be like *Chiaren*, to be euer growing . As it would grieue vs to see our children at home not to prosper, so let it grieue vs, when we doe not feele our selues within vs to encrease in godlinesse.

The first thing in which we must bee The 5. doct.  
like *Children*, is, the imitation of our heavenly Father. This I prooue out of the Apostles words, *p Be ye followers of God as* p Eph. 5.1  
*deare children* : that is, as children for the most part, beeing of the same constitution of body, and disposition of minde that their fathers are: and hauing beene brought vp in beholding their manners of life, doe more or lesse tread in their steps, and as they resemble them in feature of body, so are in many things like them in behaviour. Euen so (sayeth the Apostle) doe you, who professe your selues to bee the children of God, fixe your eyes wholly vpon the Lord, as vpon the onely perfect paterne, making his actions presidents and examples for imitation, so farre forth as they may be followed by vs. And this child-like imi-  
C 3 ; tation

q Rom. 8.

29.

r Heb. 1. 3.

f 1. Pet. 1.

15.

The vse.

r Job. 8. 9

tation cannot but be in all which are the Lords. *Paule* sayth, that all the elect are *predestinate to be made like to the image of Christ* q. Now Christ is the *ingraued form of his fathers person* r. And therefore it is a sure thing, that where there is no likeness to Christ, no imitation, there is no adoption: a man cannot assure himselfe to belong to God, if he want this care to be an imitator & follower of Christ Iesus. Now to name all particulars of imitation, were too long for this exercise. The summe of all is comprehended in one word, *As he which hath called you is holy, so be ye holy in all maner of conuersation* s: this is the chiefe point of imitation, vnder it all others are cōprehended, & the substance of this holines stands in these two things: the loathing and detestation of sin, and the loue & embracing and striving for the practise of such holy duties as the Lord requireth in his word.

The vse of this is, as to exhort all those which desire to be saued, to labor like obedient *children*, to imitate the holines of their heauenly father, so to reprocue the condition of the times. It was a true saying of Christ to the Iewes, *If yee were Abrahams*

*Abrahams children, you would doe the works of Abraham* : and after *u. ye are of your father u. vers. 44* the Diuelt, and the lusts of your father you wil do. So it shall and must be said to the mē of this generation : you hope you are Gods *children*, you call him the *father* in your dayly prayers, but it is in vaine. If you were truely the *children* of God, yee would labor to be followers of God, you would endeavor to be men of a holy religious & godly conuersation, you would shew your hatred of sin, by your striding against sin: that which you learne out of the Scripture to bee displeasing to God, you would labour with your affections, that the same might bee displeasing also vnto you: you would not lye & continue in known & grosse sins, in ignorāce, swearing, neglect of Gods worship, cōtempt of his word & sacraments, viciousnes, riot, malice, cruelty, falshood, vsury : If you made conscience like good *children*, to imitate your heauenly father, you would neuer (as you doe) take pleasure in these foule enormities. Wel, remēber my text, *Verily I say vnto you, &c.* he that wil be like a child, must labor as much as may be, to be like God in holines & purity of conuersation.

The 6. doct.

The last resemblance of *Children*, is a quiet depending vpon Gods prouidēce; marke how this is proued. A little child who dwelleth at home vnder his fathers wing, taketh no thought for any thing, for meate, or drinke, or apparell: hee relies vpon his fathers careful prouiding, when he wants any necessary, to him he presently resorts, and neuer lookes further. The same duty is required of euerie one, who desireth to receiue the kingdome of God as a little *childe*. Our Saviour speaking against carking and couetousnesse, and that same heart-diuiding care, which men of the world haue, as who should say, they were still in doubt they should not haue ynough here, vseth this reason against it among others; *Take no thought, &c. For your heavenly father*

w *Matb.* *knoweth you haue need, &c.* w: as if hee had said, Why? what need you to bee so full of care, as if you were like poore fatherlesse children, left to the wide world to shift for your selues? Haue you forgotten that you liue vnder a louing and tender father, and which is more, vnder a *Heavenly Father*, one that is able to supply all necessities? you may be bold to trust

6.31.32.

to him, and to rely vpon his prouidence: what should you be so distrustfull, when you haue such a father to prouide for for you. This is another dutie.

This crieth shame vpon the rakers & The vse. scrapers of this world, who, as though there were no God in heauen to make prouision for them, lay about them, leauing no vile vngodly oppressing courses vnassayed, by which to ~~tade~~ themselves *with thicke clay* x, and to encrease x *Hab. 2.6* their estate, they do thereby plainly testifye against themselves, that they deceiue themselves to be none of that number, of whom the Lord takes care, & for whom he prouides: For sure if they thought they had so kinde a Father to make prouision for them, they would wrastle with their owne distrustfulnesse, and labour to depend vpon his prouidence. I know an honest care must bee had, otherwise Gods prouidence is abused, as if an vnchristy boy should waste away all hee could get, and say, *What doe I care? my father must prouide:* but yet this vexing care which possesseth mens thoughts, and makes them cast so many perils & doubts, as if there were no helpe but in their  
their

their endeuors, this is most 'abominable  
and it is a humor which cannot dwell in  
any of Gods children.

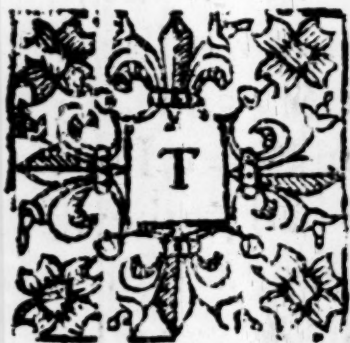
## THE TRIAL OF *Adoption.*

The first Sermon.

1. Iohn 3. 10.

*In this are the children of God knowne  
and the children of the Diuell: Who  
soeuer doth not righteousness, is not of  
God, neither hee that loueth not his  
brother.*

The scope  
of the place.



He maine scope and  
principall drift of this  
place, is to giue vs a full  
and certaine direction  
how wee may be resolu-  
ued touching our owne  
particular estate, whether we be the chil-  
dren of God, or the children of the diuell.  
A matter, for the finding wherof we are  
exhorted to *giue diligence*, & it is also  
point of that nature, that so long as a man

22. Pet. 1.  
10.

ignorant therein, howsoever hee may  
 matter his own soule, & be secure, yet it is  
 impossible for him to haue any true or  
 sound comfort. Not to vse any long pre-  
 amble, the point to bee handled in the o-  
 pening of this verse, are in order these.

1. That there are in the world mē of two The order  
of the points  
in it. sorts, *Children* of God, & *Chilaren* of the  
 diuel. 2. That there is an expresse diffe-  
 rence betwixt these two. 3. Wherein this  
 difference stands, *viz.* in the doing or not  
 doing of righteousnesse, in the louing or  
 not louing the *brethrē*: vse these in order.

The first point, that there are in the The 1. doct. world two sorts of people, is plain in the  
 words of the Text, and euident by the  
 whole course of holy Scripture. In the  
 beginning God made a diuision betwixt  
 two seedes, the *seede* of the woman  
 (Christ and his mēbers) & the *seed* of the  
 serpent (sathan & his ofspring) *b.* The b *Gen. 3.*  
 same diuisiō held in al the ensuing times, 15.  
 In *Adams* family there were *Abel* & *Cain* c *Gen. 4.*  
 yea one righteous *d*, the other a mur- 1. 2.  
 derer *e*. Before the floud, the whole d *Math.*  
 world was (as it were) marshalled into 23. 35.  
 two rankes; *The Sonnes of God*, (a peo- c *Gen. 4. 8*  
 ple professing true Religion, and the  
 wor-

f *Gen.* 6.

1.2.

g *Gen.* 9.

25.26.

h *Gen.* 21.

8.9.

i *Rom.* 9.

13.

k *Gen.* 25.

24.

l *Exo.* 3.7.m *Eph.* 2.

19.

n *Rom.* 2.

28.29.

o *Rom.* 9.9.p *Eph.* 2.3q 1, *Pet.*

3.7.

r *Rom.* 9.

22.23.

worship of God) and *The sonnes of men* (prophane & godles persons f. After the flood, in that small handful saued in the Arke, there was *Shem & Cham*: the one *blesseed*, the other *curfed* g. As there was distinction betwixt *Abrahams* family, & all the world beside (the church beeing there as it were confined to his household) so euen in his house there was a separation: *Ismael*, the sonne of the bondwoman, and *Ishak*, the sonne of promise h. Nay, which is more, euen in the wombe of *Rebecca*, at the same time there was *Esaue* the *bated* i, and *Jacob*, the Lords *beloued* k. In processe of time, when the line & posterity of *Abraham* grew greater, and spread it selfe into a nation, as there was a difference betwixt them and all other nations, the one being called *Gods people* m: the other being reputed *strangers* n: euen among them there was a partition o: some were *Iewes outward*, some *Iewes within*: some the seed of *Abraham*, after *the flesh*, some by *promise* p. As it was of old, so it is now, there be *children of wrath* q, and there be *heires of grace* r: there be *vessels of mercy*, and there be *vessels of wrath* r: beleeuers, and infidels

hypo

ypocrites, and true professors. In one  
word, as there is a God, and a Diuell, a  
Heauen, and a Hell, a Kingdome of glo-  
ry, and a Kingdome of darkenesse: so  
there are severall sorts appertaining to  
both, and at the day of iudgement there  
shall be a finall separation made betwixt  
both: to the one shall bee said, *Come yee  
blessed*: to the other, *Goe yee cursed*: the 1<sup>st</sup> *Math.*  
the shall goe into *everlasting paine*, & the 25. 34. 41.  
other into *life eternall*. Now the one of 1<sup>st</sup> *ver.* 46.  
these two sorts are in the very text called  
*the children of God*: the other, *the children  
of the Diuell*. Touching the first, one is  
called the *Child of God*, two wayes. By  
generation, and so Christ onely is the  
*Child of God* u. 2. By adoption, and so are u. *loh.* 1. 18  
the elect Gods *children*, it being the good  
pleasure of God, to admit them into his  
family, and to make them *heires annexed  
to Christ* w. As the godly are not the w *Rom.* 8.  
children of God by generation, so neyther 17.  
are the wicked the *children* of the Diuell,  
nor any such reall descent or propogati-  
on, but they are *children* by imitation x, x *loh.* 8.  
because they (are as it were) transformed 44.  
to his Image, and are like to him, and  
do his *lusts*. Thus you see briefly the mea-  
ning

ning and truth of the first point.

The Vie.

7 *Matth:*  
26. 21. 21

We should applie this doctrine, as the disciples did a speech of Christs y, *Verily I say to you (saith he) that one of you shall betray me.* Herevpon they began every one say unto him, is it I? The like care is to be pressed vpon vs in regard of this point when we heare that all are not the *children of God*, but some the *children of the Diuine* we should therevpon become inquisitive touching our owne estate, if we may not onely haue a generall conceipt, but some good ground & firme assurance, if we are in the number of *Gods childrē*. In the time of a generall rebellion against a Prince whē as, after the cōspirators are defeated & their power suppressed, it is known that it is determined that some of the company shalbe put to death, and others received to mercie; every man will long to know what is decreed touching him, he will neuer be merrie at his heart till he know whether his name be vpon the list of those that shalbe pardoned: And if any man be so dissolute as not to care to know this, but shall say perhaps, *Let it go which way it will, if I shalbe pardoned, I shalbe pardoned, if not what remedie? I will neuer trouble*

y selfe about it till it comes: surely euerie  
 man will account him exceeding despe-  
 rate, and say it were great pittie if hee  
 would haue mercie. So is it in this case:  
 wee are all rebells against God, and ene-  
 mies to him & the estate of one man by na- & Rom. 5.  
 re is no better then anothers: well, it 10.  
 hath pleased God, out of this rebellious  
 soupe to cull out some, vpon whom to  
 shew mercie in Christ Iesus. How now  
 is it possible that wee knowing our owne  
 desert, can frame our selues to anie ioye,  
 untill wee vnderstand what shall become  
 of our soules, what thing can giue vs any  
 true contentment, so long as in the maine  
 point we are vncertaine? If any man be  
 of that profane humour to say, *if I am one  
 Gods elect, then I shalbe saued, if I am not,  
 cannot helpe it, &c.* it is a fearefull signe,  
 is a token of a reprobate sense, and of a  
 heart giuen ouer to vngodlines. I pray  
 therefore, let vs learne this first out of  
 this text: that seeing ther are in the world  
 two companies, the *Children of God*, and  
 the *children of the Diuell*, wee would euen  
 be iealous of our selues, and labour to  
 knowe to our comfort that wee are in  
 the number of the people of God.

And

And to remooue all doubts herein, as that it is a matter impossible, &c. let vs prepare to consider that which followeth.

The 2. doct.

The second point is, that there is an expresse difference betwixt these two, by which they may be knowne. So saith my Text, *In this are the children of God known, and the children of the Diuel.* This knowing the *Children of God*, and the *Children of the Diuel*, each from other, is meant especially, in respect of a mans owne private and personall knowledge, which concernes his owne particular: For otherwise no man is able to say precisely and determinately, touching an other, that he is the *childe of the Diuel*, or that he is the *childe of God*. Wee are bound by the lawe of charitie, to hope the best of all: though with all thus farre a man may lawfully proceede, as to say, that such, or such a man, is in the state of condemnation. As for example: If I see a man to be a common drunkard, an ordinary swearer, a scorner of Gods word, a knowne adulterer, a grossly ignorant person: it is no breach of charitie to say of him, that he is as yet in the state of perdition.

a 1. Cor.  
13.7.

tion, and the very childe of destruction.  
It is a true rule giuen by our Sauour, *It is b Luc. 6.*  
*is not a good tree which bringeth foorth euill 43.*

*fruit:* If then I behold a man to bring  
forth diuellish fruits, I may bee bold to  
say, that Sathan worketh in him, althogh  
touching his future estate, I may not take  
vpō me to determine. To follow Christs  
similitude: If I taste the fruit of a tree, &  
finde it sowre and vnpleasant, I may tru-  
ly say for the present, that the tree is  
naught, but what it may bee hereafter, I  
know not, because the owner thereof  
(perhaps) may husband it, and by graf-  
ting alter and change and better the na-  
ture of it. So, though for the time I may  
say of some man, He is now a barren and  
vnfruitful tree, because I behold nothing  
in him, but *the vnfruitfull workes of darke-*  
*nesse c,* yet I can say nothing absolutely *c Fpb. 5.*  
for the time to come, because it may be, *11.*  
the Lord may engraffe him into the mi-  
sticall body of Christ Iesus. Againe, if I  
behold a man traueilling downe a hill, at  
the foot whereof, there is an vnrecouera-  
ble downefall, I may freely say, that his  
course is daungerous, but that he shal fal  
into the gulfe, I cannot say, because for  
D ought

d *Math.*  
7.13.

e *Act.* 8.23  
f *Vers.* 22.

ought I know, he may be recalled. After the same maner, if I looke vpon a mā, and see him iourneying in the *broad way that leadeth to destruction* d, I may be bold to tell him, that his case is fearefull : but to say, that he shall bee damned, is more then I haue warrant for, because (for any thing I know to the contrary) the Lord may please to reclaime him. The Apostles saw more in mens estate thē we can, yet we read that *Peter*, whē he had to do with *Simon the Sorcerer*, & had said of him, that he was in *the bond of iniquitie* e, yet he did not cut him cleane off, but counselled him by prayer & repentance to labor for forgiuenesse f. So then this is the thing that I aime at : The Apostle speaking here of knowing the *children of God* from *the children of the diuell*, speaketh not so directly of the knowledge which one man may haue of anothers estate, as of that which euery man may attaine vnto for his own particular: & his chiefe intent in this Chapter, is to teach those which feare God, how they may be assured of their owne adoption: And therefore this is the plaine doctrine of the place drawne out of this second point (saith  
that ten

that it is possible for a Christian man to know touching himselfe, whether he be the child of God, yea or no. Consider the words of my text, *Hereby* (saith the Apostle) *the children of God are knowne*, hereby they are made manifest, this is the signe & badge by which they are discerned. This kind of speech were to no purpose, if the attainment of this knowledge were vnpossible. And to my seeming, the scripture is as plaine in this point, as in any whatsoeuer. *Giue diligence* (saith S. Peter) *to make your calling & election sure* g.

2. Pet. 1. 10.

What is this to make our calling & election *sure*? To make it *sure too* or with God, is needlesse, for the foundation of God remaineth sure, & hath this seale, The Lord knoweth who are his: so that with him the state

to

h 2. Tim. 2. 19.

of those which belong to the election of grace, is sure ynough already: therefore the Apostles meaning is, that wee should make it sure to our own vnderstanding, that frō knowledge that our calling is effectually, we may arise to the assurance of election. Now wherfore is this aduise giuen, if the attainment of the thing cōmended to our care bee impossible. Reioyce

(saith our Sauior) *that your names are written in heaven* i. Lu. 10. 20

D 2

How

How can a man reioyce in a matter of vncertainty? Imagination and fancy may breed a certaine flushing ioy, but there is no perpetuitie, no settlednesse of reioycing, where there is doubt of hauing that which is made the matter of the ioy. In this Chapter *k*, *Iohn* speakes very confidently, *Now are wee the sonnes of God, and wee know that wee are translated from death to life*. These are no speeches of coniecture, they are phrases of resolution: and in them *Iohn* ioyneth others with himselfe, and deliuereth these marks as common directions for all beleeuers. The words of our Creed, *I beleeeue, &c.* if they have nothing in them but an assent to the Doctrine and generall truth of the Articles, wherein is the faith of a Christian, more excellēt then the faith of diuels: for euen they also doe beleeeue the generalities. If wee consider the properties of sauing faith, described in the Scriptures, it must needes followe, that faith doth apprehend a man's owne personall interest into Christ. It is said to bee our victory *m*, and to *quench all the fierie darts of the wicked n*. Who so hath experience of Sathans bickerings, knoweth that hee will

*k vers. 2.*  
 & 14.

*1 Iam. 2.*  
 19.

*m 1. Ioh.*  
 5.4.  
*n Eph. 6.*  
 16.

will not, nor cannot, be put to flight with  
meere supposals. Againe, faith is said to  
make to *rejoyce in tribulations* o, to cause o *Rom. 5.3*  
the godly to *love the Lords appearing* p, & p *2. Tim.*  
even to *fight in themselves*, for that time q. *4.8.*

Who can desire these things, that hath q *Rom. 8.*  
not received the *earnest of that inheritance* 23.

& which God hath prepared for his cho- r *Eph. 1.14*  
sen? Lastly, two speeches of *Pauls* are

worthy the noting: one, in that he sayth,  
that iustification by *Faith*, makes vs to  
*reioyce*, and even to *boast under the hope of*  
*the glory of God*. Now what an idle thing ( *Rom. 5.2*  
is it, to boast of that, whereof a man hath

no assurance. *Salomons* reason, why a mā  
should not *boast of to morrow*, is, because  
he cannot tell *what a day may bring forth* t: t *Pro. 27.1*

shewing therein, what a folly it is to boast  
of vncertainties. *Pauls* other remarkable  
speech is, that he calleth the *hope of a chris-*  
*tian, a hope which doth not make ashamed* u: u *Rom. 5.5*

now it must needs make *ashamed*, if it  
should breede in a man the expectation  
of that, which in the end hee fayleth to  
obtaine. A man hath great cause to bee  
confounded in himselfe, and to hang  
downe his head for shame, if he shal pro-  
fesse to expect such or such a mans inhe-

ritance, and giue out, that hee lookes for it, and yet at last when it commeth to the point of enioying, shall bee put beside it. Therefore I conclude this point as I began it, that for a Christian to know himselfe to be a Christian, and the *childe* of God by grace, and an heire with Iesus christ, is no matter of impossibility, but is a thing rather, which the elect of god all of the in some degrees may come vnto.

Now this Doctrine touching assurance of a mans owne saluation, is to bee deliuered & receiued not without some caution. For we doe not teach such a resolved certaintie, as is neuer intermixed with any doubting. Nay, wee say, that there is no man so assured of his election, but that at sometimes he doubts thereof, especially in the time of temptation: according as we may see in *Dauids* example, *I said in my hart* (saide he) *I am cast out of thy sight w:* & what a combat he felt within himselfe, betwixt faith & doubting, appears by these his speeches, *Will the Lord absent himselfe for ever? Is his mercy cleane gone? hath hee shut vp his tender mercies in displeasure x? Why art thou cast downe my soule, and vnquiet within me y?* But this we teach

w *Psal* 3.  
22.

x *Ps.* 77.  
7. 8. 9.

y *Ps.* 52. 5

teach & maintain, that in the children of God, sooner or later, faith gets the victory against doubting, & assurance prevails against staggering. And albeit perhaps even the very last conflict which some one Christian hath, be so exceeding sharpe & violent, (sathan having then alwayes the greatest *wrath*, when he hath the shortest time) that the issue may seem to others, by reason of some passionate & perplexed speeches, & sad gestures, to be rather against then with him : yet certaine it is, (the continued goodnes of God considered, who is alwayes wont to performe good things where he doth begin a them) that in the very vpsnot of all, there is sweetely felt, a certaine secret pledge of Gods vnchangeable fauor, (as it were an arme reached out to a man ready to bee drowned) which getteth the hād against all discouragemēts, making a man say to himself, as *David* did, when the gulf was euen now ready to ouerwhelm him, *I will yet gine him thanks, he is my present help, & my God* b: and with *Iob*, *Loe, though bee slay me, yet will I trust in him* c. Thus much for the cleering of this Doctrine, let vs now come to the vse.

The vse.

d Con.  
Indis. 6.  
Cap. 9.  
e Tm.  
Can. 15.  
† Can. 16.

g Luth. in  
41. Gen.

This Doctrine discovereth vnto vs first, the error of the pretended Catholicke Church of *Rome*, which teacheth, that no man can know by the certaintie of faith, such as cannot be mistaken, that hee hath attained the fauour of God, that hee is of the number of the predestinate, and shall certainly perseuer to the end. This Doctrine is directly against the Scripture, as appeareth by that which hath beene said, and is indeed a most desperate and comfortlesse doctrine, holding the soule continually in suspence, & affoording no certainty for a perplexed conscience to rest vpon. And therefore I am of his mind, g who said, that if there were no other error in the Popes Doctrine, besides this, by which it teacheth, that we must be wauering and doubtfull of the remission of our sins, of the grace of God, and of our owne saluation: yet this one were cause ynough why wee should finally renounce the same.

2. This point makes to the reproofe of two evils in the common sort: the one is, blindnesse and misconceit, who (being as euery naturall man will soone be, Papists euen without a teacher) doe vnder a co-

lour

our of enmitie to presumption, count it  
a matter impossible, for a man to be so far  
of Gods counsell, as to know what shall  
be the future estate of his owne soule.  
Truth is, that for man to enquire so farre,  
without warrant, were presumption, but  
not to take notice of that which God  
vouchsafeth to reueale, were vnthanke-  
fulnesse. It is true also, that there is no  
means in man (as from himselfe) to grow  
to a resolution herein. For true is that  
saying of the Apostile *b*, that as *no man* *h* 1. Cor. 2  
*knoweth the things of a man (aue the spirit of* *11.*  
*a man which is in him: euen so knoweth no*  
*man the things of God, but the spirit of God.*  
But if that spirit which searcheth all things,  
reueale the deepe things of God, bee given vnto  
vs that we might know the things that are gi-  
uen to vs of God: so that we have the ve- i vers. 12.  
y mind of Christ k: What impossibility k Vers. 16  
is there for vs, to knowe that our sins are  
forgiuen vs, and that nothing shall be able  
to separate vs from the loue of God which is  
in Christ Iesus our Lord: Now if any 1 cm. 8.  
doubt be made, whether the children of 39.  
God be thus endued with this spirit, there  
can bee no fuller proote of it, then that  
saying of Saint Paul m, if any man keeth m Ro 8 9.

*not the spirit of Christ, the same is not his.* So ing  
 that all that are the Lords haue his spiuer  
 rit, and it is impossible, that this (spirit) bene  
 knowing (as was sayd) *the deepe things of thing*  
 in Job. 14. God, and being by office a *Comforter* n whe  
 16. should vtterly be silent in a matter of that and  
 comfortable importance. The second such  
 euill reprov'd by this doctrine, is neglig the c  
 gēce. Maruelous is mens care in the mat of m  
 ters of this present life. Their assurance prin  
 for lands, & the things of that nature, are sleep  
 very diligētly looked into: This Lawye long  
 & the other must peruse thē: every word take  
 & every clause must bee thoroughly scan. T  
 ned: somewhat is too ambiguous, and odi  
 must bee cleered: somewhat too ob, less  
 scure, and hath neede to bee explained by it  
 in this there is too much restriction, in know  
 the other too much libertie. This and  
 farre greater then this, is mens care, for men  
 the assuring of that, of which, when men  
 they haue done all, they can haue no asarel  
 surance but this, that they are sure to a  
 forgoe it. But as for *the good part*, which ed in  
 o Luc. 10. shall not be taken away from o those which N  
 42. haue it, I am woe to consider mens care, ren  
 lesnelle, how therein, any groundless & the  
 surmises, any idle supposals, any flast t w  
 ing

ing imaginations can content them, ne-  
uer *communing* with their owne hearts p,  
neuer *proouing* themselves q, neuer *scar-*  
*thing* nor *trying* their wayes r : to see  
whether their repentance bee sincere,  
and their *Faith unfained* s, and their *Hope*  
such as will not make them *ashamed* t, in  
the end. This securitie is the very bane  
of mens soules, and it is one of Sathans  
principall busineses, to rocke men a-  
leepe in it, because hee knowes that so  
long as they are in this *snare*, hee may  
take them, and dispose of them at *his will*  
. To cure both these euils, as well as  
to discover them, this Doctrin ( God so  
blessing it) may be very effectual. We see  
by it, that the grace of adoption may be  
known, and that there is a certain means  
and course to desire it, why should wee  
then either bee so corrupt in iudge-  
ment, as to deeme it vnpossible, or so  
carelesse in our course, as to account  
it a matter not worthy to bee labou-  
red in?

Now followeth to speake of the dif-  
ference which is betwixt *the childrẽ of god*  
& *the children of the diuel*. This differẽce  
is twofold, either generall, or particular.

The

p Ps. 77. 6.

q 2. Cor.

1 3. 5.

r Lam 3.

40.

s 1. Tim. 1. 5

t Rom. 5. 5

u 2. Tim. 2

26.

The 3. doct

The generall is, the doing or not doing of *Righteousnes*: the negative is here only named, but in it as in all negative rules, the affirmatiue is included: For if he *who doth not righteousness is not of God*, then hee *who doth righteousness is of God*: and indeed this is a sure argument, euen as the pronouncing of *Shibboleth* to know an *Ephraimite* from a *Gileadite*. Let vs endeuour to find out the sense: first what is meant by *righteousnes*; then what it is to *do Righteousnes*.

By *Righteousnes*, is vnderstood that holy and religious course, which God requireth of vs, whether in generall, as wee be Christians: or in particular according to our places & callings allotted vnto vs by God. The rule of *Righteousnes* is the scripture: in it the Lord hath shewed what is

x *Mic. 6. 8* good x, that onely deserues to be entertained as our *Spiritual counseller* y, that alone is able to *make a man wise vnto saluation* z.

y *Pf. 119.*

z *1. Tim. 3*

15.

The doing of *Righteousnes*, is twofold. 1. *Legall*, and 2. *Euangelicall*. The *Legall* doing, is the perfection of all duties, both in manner and forme, both for the number and measure of them: which kinde of *Doing* was neuer found in any meer man since the fall of *Adam*. The *Euangelicall*

*Doing*

ing, is mingled with much weakenes,  
 is good only in acception with God  
*Jesus Christ*, a, he being pleated for his a *1. Pet. 2.*  
 e, to Spare them, which feare him, and 5.  
 k upon his name as a man spareth his own  
 e that serueth him b, & to measure their b *Mat: 3.*  
 dience, rather by the sincerity of their 16. 17.  
 ction, then by the fulnesse of perfor-  
 nce c. Of this *Doing the Spirit* of God c *2. Cor. 8.*  
 aketh here: and (that we may the bet- 12.  
 conceine of it) it consistes vpon the  
 currence of these following particu-  
 . 1. A caring & studying to prene what  
 : good will of Godd, how he will be ser- d *Rom. 12.*  
 , & wherwith he wil be pleased. *Dauid 2.*  
 eth this a seeking the Lord with the whole e *Psal. 119*  
 rt e, a hiding f of Gods word: therefore 2.  
 prayeth, O Lord teach me: thy statutes g, 1 v. 11.  
 b me good indgement and knowledge h. 2. g v. 12.  
 unfained loue & affectiō to that Righ- h v 6. 6.  
 nes which is pleasing vnto God. *Paul 1 Rom. 7.*  
 meth this, a delighting in the law of God, 2.  
 cerning the inner man i: and *Dauid in- k Ps. 119.*  
 ds it in those speeches, I haue had as 14.  
 at delight in the way of thy Testimonies, as 1 v. 16.  
 l Riches k, I will delight in thy statutes 1. m. v 97  
 how I loue thy law m 3. A desire, that if it  
 re possible the whole course of the life  
 and

and conuerſation might be ſutable there  
vnto. Ob (ſaith Dauid) *that my wayes*  
*were directed to keepe thy ſtatutes.* The  
*ſhould I not be aſhamed, when I haue reſpect*  
*to all thy commaundements* n. This was  
the writer to the Hebrewes, his Deſire  
*in all things to liue honeſtly* o. 4. A firme  
neſſe of reſolution, to frame and ſet the  
whole and continuall endeouour to the  
performance of it: *I haue ſworne* (ſayeth  
the Prophet) *and will performe it, that*  
*will keepe thy righteous iudgements* p. This  
was meant by the ſure couenant which  
Nebemiah and the reſt made q. 5. A ſpeedy  
applying of ones ſelfe therein: *made haſte*  
*and delayed not to keepe thy commaundements* r. 6. A carefull catching of  
all opportunities to helpe forward the  
good purpoſe: *Walke circumspectly* (ſaith  
the Apoſtle) *not as fooles, but as wiſe, redoubting*  
*the time* ſ. 7. A diligent ſuruey of  
ones owne cauſes: *Let vs ſearch and try*  
*our wayes* (ſaith Ieremie t) *and I haue conſidered*  
*my wayes* (ſaith Dauid u.) 8. A bitter  
bemoaning of ſlips & infirmities together,  
and a kinde of holy indignation againſt  
ones ſelfe, that he ſhould ſo groſſly & ordi-  
narily ſin againſt the Lord w. The

n Verſ. 5. 8

o Heb. 13.  
18.p Pſ. 119.  
106.q Nehe. 2.  
38.r Pſal. 119  
60.

ſ Eph. 5. 16

t Lam. 3.

40.

u Pſal.

119. 59.

w 2. Cor,

7. 11.

David groaned out many accusations a-  
 gainst himselfe, *Against thee, against thee*  
*because I sinned &c.* x. Enter not into iudgemēt x Ps. 51.4  
 with thy seruant y. Thus Hezekiah chaſti- y Ps. 143.2  
 ſed like a Crane, and mourned like a Dove z. z Is. 38.  
 Thus Peter wēt out & wept bitterly a. 9. An 14.  
 increaſe of care (after a foile receiued) and a Lam. 2.3  
 of watchfulnes, together with a feare of 62.  
 running a freſh into the ſame or like of-  
 fence. This is that care, & feare, which  
 Paul commends in the Corinthians, as bad- b 2. Cor. 7  
 ſes & ſignes of their true repentance b. 11.  
 This doing of *righteouſnes*, spokē of here  
 by Iohn, diſcouereth it ſelfe by theſe ſpecie  
 ties; and indeede they are ſuch, as bee-  
 ing duly conſidered, muſt needs be ſignes  
 and testimonies of Adoption. For the  
 nature of man conſidered, how he deſpi-  
 ſeth al Gods counſel c, & hates to be reformed c Pro. 1.  
 how he flattereth himſelf in his own eyes, 25.  
 how he abhorring euile: how hee drinketh mi- d Ps. 50.  
 ſery like water f: how ſweet wickednes is in 17.  
 his mouth, how he hides it vnder his tongue, e Ps. 36.4  
 how he fauoureth it, & wil not forſake it, but keeps f Iob. 15.  
 it ſo cloſe in his mouth g: he is euē reprobate to 16.  
 every good work h: theſe things cōſidered, g Iob. 20.  
 it is vnpoſſible that any of the forenamed 12. 13.  
 qualities ſhould be found in any that is not h 7. 11. 16  
 borne

borne againe by the secret working of Gods spirit. And as these things cannot be in an vnregenerate person, so they cannot but be in those whome the Lord hath chosen to be his. For if it bee true which *Paul* hath said, that he which hath not spared his owne sonne, cannot but with him giue all things also: How can the beloued of God be vtterly empty of these graces, they being indeed those same spiritual blessings in heavenly things, where with as with comely ornaments & chayne I, the Lord is wont to enrich and beautifie his chosen? Thus wee see both the truth and the meaning of this doctrine namely, *That the children of God are known by the doing of righteousness.*

The vte.

The vte must needs bee this, to presse vpon vs the triall of our selues, by this doctrine, if our desire bee (as it ought) to vnderstand the trueth touching our owne estate. Let vs thinke well vpon these necessary parts of this great worke of righteousness: If wee can finde certaine euidence of any one of them, wee cannot prize it at too high a rate, it beeing pledge of so glorious an estate, as is the state of adoption, and the earnest of such

a royall

a royall Inheritance as is the Kingdome  
of heauen. They are so linked one with  
another, that where anie one of them is,  
there they all are, in certaintie of beeing,  
although not alwayes at one & the same  
instant in the like cleernes of perceiuing:  
And as they are eche twined in other, so  
they are all so vndiuidedly tyed to that  
sure foundation of Gods election, (being  
indeede no other but dependances vpon  
it,) that there can be no surer kind of rea-  
soning, thē from these to conclude adop-  
tion, from adoption to infer the certain-  
tie of election, and from all to grow to an  
vndoubtednes of eternall glorification in  
heauen. Who would not esteem such vn-  
deceiuing engagements of gods vnchan-  
ging loue? whose heart would not euen  
scape within him for ioy, to feele in him-  
selfe such gracious beames, issuing from  
that *Sun of righteousness* in the Lord Iesus? *Mal. 4.*  
We read how iocund that wretch *Haman* 2.  
was, when he told his wife and friends, all  
the things wherein the king had promoted him  
and yet it was not long before hee was  
stript of all his fauours, and hanged on a  
tree which hee had prepared for another  
what ioye (thinke wee then) should we

m 2. Tim:  
2. 19.

n Mal. 4.

2.

o Ester. 5.  
10. 11.

p, cap. 7. 10

E

be

q Rom.

II. 29.

r Math.

25. 29.

be euen rauished with, if we can perceiue in our selues any of these evidences of Gods loue, which are not only, not taken away after the first bestowing, (*For the gifts of God are without repentance q*) but encreased daily, *Grace for grace r: For vnto euery man that bath, it shall be giuen, & he shall haue aboundance s.* Let this then bee our care, so many as desire comfort in our owne souls, euen busily and curiously to examine our selues vpon the points, that so what graces tending to the doing of righteousness, wee perceiue in our selues, these we may cherish, and labour to encrease: those which we perceiue not, wee may desire to feele, and out of the trueth of our desire and feeling, may grow by little and little, to be able to say, *Behold what loue the Father hath shewed on vs, that we should be called the Sonnes of God t.*

t 1. Ioh. 3. 1

THE

# THE SECOND Sermon.

*In this are the childrē of God known, &c.*



Aviing in handling the  
generall difference be-  
twixt the *Childrē of God*  
& the *children of the dis-  
uel*, shewed what it is to  
*do righteousness*, it is ne-

cessary (for the discouery of the euilnesse  
of the times) that it bee taught what it is,  
not to *do righteousness*. The former Doc-  
trine beeing remēbred, cannot but giue  
some light vnto it, yet it shalbe profitable  
to speake of it somewhat more expresly.

In one word thē, he is said not to *do righ-* The 1. docc.  
*teousnes*, who maketh no conscience of  
the practise of those holy dueties which  
God requireth of all his seruants in his  
word. That this generall speech may bee  
the better vnderstood, wee may diuide  
those who are guilty of the neglect of  
holy duties, into two companies, the  
one are such; who knowe not what  
these duties are: the other are such  
as knowe them in some measure,

u Pro. 16.  
17.

w Pro. 1.  
22, 25.

x Ps. 50. 17

yet haue no care to yeelde obedience to them ; both sorts are as yet the *Children of the Diuell*, and in the state of perdition : my text doeth plainly affirme it. Of the former sort there are also two degrees : some are ignorant for want of teaching : others are ignorant for want of will to be taught : they haue (as *Salomō* saith) a price in their hand, they cannot complaine that they want the meanes , but they haue no *heart to get wisdom* u : And these also are of two sortes : for some are carelesse and neglect knowledge , they consider not the worth of it, & so passe by it as a matter not to bee esteemed ; others are obstinate, scorers , men either wedded to their own blindnes, or wise in their owne conceipt, & they do *despise Knowledge* & *bate it, and will none of it* w, they cast it x at their heeles. The second company are (as I said) such, who knowing good duties , yet care not to praiſe them : these are likewise of two sorts : some haue gotten some knowledge by occasion, euen against their willes , according as many who come to heare for fashions sake, yet whether they will or no, doe now and then learne something ; like vnto a man thrust

thrust violētly into an apothecaries shop,  
 who cannot chuse but smell the Spices  
 there, and carie away some of the saour  
 with him in his clothes: some againe, be-  
 cause knowledge is a pleasing thing, and  
 they be also loth to be accounted igno-  
 rant, are therfore careful to know, but yet  
 goe no further, beeing like to many rich  
 mizers, who hauing much, fare as harde,  
 and go as neere the wind as the meanest,  
 so they knowing much what ought to be  
 done, yet liue as vilely and loosely as the  
 most ignorant. Now as it is true of both  
 these sorts, that they *doe not Righteousnes,*  
 so it is true of them also, that they are *not*  
*of God,* they are as yet in the very *Bond of*  
*iniquity* y, & in the state of condemnation, y *Act. 2. 28*  
 which as my text auoucheth in expresse  
 termes, so the scripture doth sufficientlie  
 confirm it, as shal appeare in particulars.  
 First, touching those who are ignorant  
 through want of the meanes, howsoeuer,  
 their case is more tollerable, & their pu-  
 nishmēt shalbe lesse, yet they are inexcus-  
 able. *Hee that knew not his maisters will, &*  
*did commit things worthy of stripes, shalbe*  
*scotē, &c: 2. Paul* saith of his persecuting  
 the *Saintes*, that *albeit hee did it ignorantly,* z *Luke. 12.*

- yet it was Gods *Mercy* a, that he escaped condemnation. It is one of the same Apostles rules, *That as many as haue sinned without the Law*, that is, not enioying, as the *Jewes* did, the benefite of the written Law, and of *Moses* his teaching, *shal perish also without the Law* b. Secondly, for those which are wilfully ignorant, their offence is doubled by their wilfulnesse, and they *beape up wrath vnto themselves against the day of wrath* c, by their contempt: *If I had not come & spoken to the, they should not haue had sinne*, that is, they had bin free frō this high sinne of contempt, *but now haue they no cloke for their sinne* d. The vse of that speech, *they shall know that there hath bin a Prophet among them* e, what doth it argue, but the encrease of vengeance, where the Lord hath richly vouchsafed the meanes of knowledge? What a heavy challenge is that to *Ierusalem*? *How often would I haue gathered thy children together &c. and yet would not* f. Thirdly, they which know & yet make no account to practise, that falleth on them which Christ spake, *That seruant which knew his masters wil, & did not according, shalbe beaten with many stripes* g, to which agreeth that of *Peter*, *It had bin better*
- b Ro. 2. 12.
- c Rom. 2. 5.
- d Iob. 15. 22.
- e Ez. 2. 5. 33. 33.
- f Luk. 13. 34.
- g Luk. 12. 47.

better not to haue knowne the way of Righte-  
ousnes, then after they haue knowne it, to turn  
from the holy commaundement giuen vnto  
them h: so that if the scripture bee true, h 2. Pet. 2.  
both the one sort and the other, those <sup>21.</sup>  
which know not Righteousnesse, and which  
knowing it, do for all that neglect to pra-  
ctise it, are not of God, but in the very  
high way to destruction. It is true of them  
both, that they make no conscience of  
Righteousnes, the one in ignorance cannot,  
the other in a froward dissolutenesse, will  
not. To make the matter yet more appa-  
rant, that the doctrin well proued, may be  
the surer ground for the vse & exhortatiō  
following, let me yet further proue to you  
that mē ignorantly or wilfully neglecting  
Righteousnes, cannot be of God, but in the  
state of condemnation. Touching those  
which are of God, and are in his eternall  
counsell ordained vnto life i, thus much the i Act. 13.  
scripture hath reuealed. First, that at one 48.  
time or another, sooner or later God cal-  
leth them: (for whom he hath predestinate,  
hem also he calleth k.) It is said of Corinths, k Rom. 8.  
that God had much people in it l, and ther- 30.  
fore in his prouidence hee sent Paule to l Act. 18. 10  
reach there. So that where there are any  
soules belonging to God, there the Lord

doth find some meanes or other to bring them out of darkenes to the knowledge of the truth. Secondly, as the Lord, more or lesse affoordes the meanes of sauing knowledge to all that are his, so hee doth also open their hearts and make them willing to receiue it : hee enlighteneth their minds, that they may vnderstand it.

- m *Ast.* 16. So God opened Lidia her heart m, so he shined vnto the Corinthians hearts n. And  
 14.  
 n 2. *Cor.* therefore it is a true and vndoubted principle of our Sauour, *Hee that is of God*  
 4. 6.  
 o *Iob.* 8. 47 heareth Gods words o : euer in the children of God, there is a desire of instruction.  
 Thirdly, those which are the Lords  
 looke how God affords the the meanes  
 and furnisheth them with inward graces to profit by the meanes, so he doth also frame their hearts to yeelde obedience  
 p *Ro.* 6. 17 vnto the forme of doctrine p wherein they haue bene instructed, so that their desire is, to haue their *Conuersation* such as  
 q *Phil.* 1. becommeth the Gospell q, and to walke with  
 25. God r in newnes of life s. This is that which  
 r *Gen.* 5. 22 God speaketh by the Prophet, *I will put*  
 s *Rom.* 6. 4 my spirit within you, & cause you to walke  
 t *Eze.* 36. my statutes, and ye shall keepe my iudgements  
 17. and do them t. These things the Scriptures  
 report

reports to be fulfilled in all those which belong to God : and therefore it must be a truth, that they which do not do *righteousnesse*, either because they are blinde, and know it not, or because they are wilfull and dissolute, and desire it not; the same are not of God, they are (as yet) the children of Sathan, aliens and strangers from Gods kingdome. Thus far then I have proceeded in this point: I have shewed you in generall, what it is not to doe *Righteousnesse*, I have opened to you how many sorts of men are guilty of not doing *righteousnesse*: I have given you two sufficient reasons to proue it to bee true which *Iohn* here saith, that they which *doe no righteousnesse*, are none of Gods. It followeth next, to make vse of all vnto our selues.

I tolde you in the last Sermon, that it The vse. is not for any man to take vpon him, to iudge of another mans future estate, as to say certainly, that he is damned, or is a reprobate, it is more then wee haue warrant for: yet to say of som, that for the present, they are in a wretched condition, & that, except they repent, perish vndoubtedly, is not vnlawfull. Nay, so much  
the

the Ministers of Gods word ought to say. The word of the text are plaine, *He that doth not Righteousnes, is not of God.* If it bee found vpon enquiry made, that it is true of many of vs, that we do not *Righteousnesse*, surely he that shall forbear to speake the truth as it is, shall but dissemble with vs, & thereby both sinne against God, and by his flatteries hurt vs also. There bee (as hath beene said) two sorts guiltie of not *doing Righteousnesse*: First, those which know not the duties of *Righteousnesse*: secondly, those which knowing them, seeke not to performe them. Let vs looke to our selues, how wee can shift our selues out of one of these two companies: sure I am, that for persons vnskilfull in the waies of *Righteousnes*, it shall not be hard to draw forth a great troupe of men & women, wofully ignorant in those very things, without the knowledg whereof they cannot be saued, without any conceit euen in the very *first Principles* u, and in the *beginning of Christ* w. Alas, how can we do *Righteousnes*, if we do not know it? Ignorance and Obedience cannot dwell together. Thinke vpon it you whom it toucheth; it concernes you neerely: and that

u *Heb.* 5. 12w *Heb.* 6. 1.

that so much the rather, because our ignorance is inexcusable; God is not wanting to vs for the meanes, onely this, wee are wanting to our selues. The knowlege of *Righteousnes* offereth it selfe daily vnto vs, and is an earnest suter to bee entertained: if it were not for our own vnwillingnes, we could not possibly be ignorant. I pray God open our eies to see the danger of it, & stir vp our hearts to labor quickly to come out of it. As the number is great of people ignorant in the holy dueties of *Righteousnes* which God hath reuealed in his word, so ther are as many, who knowing somewhat, yet doe vtterly neglect the careful and conscionable practise of that which they do know. Those that are the greatest enemies to the exercises of the word, & speake worst both of preacher & doctrine, & when they are here, sometime sleepe, sometime scorne, sometime busie their minds about other things, yet whether they will or no, something they heare, & as they so heare it, so conceiue it, & so see the expresse truth of it, that althogh they be in wold, yet they are not able to deny it. The swearer heareth swearing reprobued, & cannot deny the iustnes of the reproofe.

The

The contemner of the word, heareth the necessity of the ministry of it vrged, and cannot tell how to say against it. The vsurer full sore against his will, heareth plaine proofes against vsury, and goeth away with a conuicted conscience. The Sabbath breaker, and hee who curtalleth the worship of God, and serues him by halves, hee also heareth the expresse Doctrine of the Sabbath, and hath not in the world, wherewith to reprove it. So the superstitious person, the adulterer, the drunkard, the disordred and riotous liuer, all these comming to heare, what face soeuer they set vpon it, yet that which they are taught stickes by them, & they know they should do otherwise: So that (I say) how sleepily, or scornefully, or carelessly soeuer men heare, without any purpose to learne, yet at vnwares something droppeth in, and some general taste they haue of the duties of *Righteousnesse*. Yet for all this, though men are brought to know, that such and such holy dueties God requireth, such and such grosse sins he disalloweth, fewe notwithstanding make any conscience either of framing themselves to the performance of the

one,

one, or of striving to keep themselves vn-  
 spotted of the other : but as though it  
 were nothing to sinne against know-  
 ledge, to sinne against conscience, they  
 run on in their accustomed manner of  
 behauour ; the scorner in contemning,  
 the swearer in blaspheming, the Sabbath  
 breaker in neglect of Gods worship, the  
 adulterer in viciousnesse, the drunkard in  
 excesse, the lyer in falshood, the vsurer in  
 oppressing, the malicious in vncharita-  
 blenesse. Is this to doe *righteousnesse*, can  
 these things raigne in those that are of  
 God? No, it is vnpossible. Wee shall but  
 receiue our owne soules, if we thinke we  
 may doe these thinges, and yet bee the  
 Lords. Many haue their priuate and per-  
 sonall exceptions against their teachers,  
 but wee stand not in the pulpit to per-  
 suade you to beleeeue vs, but to entreate  
 you to giue credit to the Lord. It is his  
 word which wee handle, it is his saying,  
 it is not ours, that hee which doth not  
*righteousnesse is the childe of the Diuell* :  
 whatsoever we bee in your opinions, yet  
 this is the truth, and this you shall finde  
 true, when as all your pleading against  
 it shall not profit you, the word which  
 is

is spoken now and at other times shall  
 iudge both you and vs at the last day: &  
 therefore laying aside all by respects  
 which Sathan raiseth vp in his policie  
 that we may not regard the truth, let vs  
 heare and belieue him who hath said, *He  
 that doth not righteousness, is not mine:* & let  
 vs assure our selues, that these common  
 courses of ignorance, of hatred of the  
 Word, of neglect of Gods worship, of tak-  
 ing Gods name in vaine, of mispending  
 his holy day, of cruelty, of oppression, of  
 falshood, of vncleanes, of drunkennes, of  
 riot, and such other, which are the com-  
 mon diseases of the times, are not the *Do-  
 ing of Righteousnesse*, are not fruits becom-  
 ming the Saints of God: the doctrine  
 whereof, if they hold on as they begin  
 xGal. 5. 21 cannot inherite the *kingdome of God* x.  
 will bee thought of some perhaps, that  
 am alwaies in one matter. To those that  
 so thinke, I make this answer: I haue bene  
 two things to teach; faith toward God, &  
 a holy life: in one of these two I must stand  
 insist, and so long as sin sheweth it self  
 so apparantly, and the times are so full  
 yPro. 14. 9 such fooles as *Salomon* speakes of y *which  
 make a mocke of sinne*, and to whom it is be-  
 lieved

pastime to do wickedly z, woe shalbe to me  
 I keepe silence; if euill will not be re- **z Pro. 10.**  
 formed, yet it must be reprobued, that the **23.**  
 committers of it may be left without ex-  
 cuse. Thus much for this generall differ-  
 ence betwixt the elect and the reprobat,  
*the children of God, and the children of the*  
*Devill He which doth not righteousness, is not*  
*of God.* He that maketh no conscience of  
 those holy duties which God requireth,  
 whether he do it ignorantly, or wilfully,  
 hee is in the state of destruction, and hell  
 shall bee his portion, except hee re-  
 pent.

Wee come now next to speake of the  
 speciall and more particular difference,  
 out of these words, (*neither he that loneth*  
*his brother.*) To make it vp a whole  
 sentence, it must be taken thus, *Hee that*  
*lovet not his brother, is not of God.* Let vs  
 first looke out the meaning. The name of  
*brother* is diuersly taken in the Scrip-  
 ture. First, for one that is borne of the  
 same parents; thus *Kaine* was *Habels*  
*brother* a. Secondly, for one of the same  
 kinne: thus *Abraham* and *Lot*  
 were tearmed *Brethren* b, *Abraham* b **Gen. 13. 8**  
 being in deede *Lot*s owne vncle c: c **Gen. 11.**  
 so 31,

d Gal. 1. 19 So *James* is called *the Lords brother* d, be-  
 cause hee was of his alliance in the flesh  
 Thirdly, for one of the same nation and  
 countrey. So *Moses* said to the Israelites  
 which were striving together, *Sirs, yee are*  
 e Act. 7 25 *brethren*, you are of one nation, *why are*  
*ye wrong? &c.* Fourthly, for any man  
 whomsoever: *Let no man* (saith *Paul*) op-  
 f 1. Thess. 3. 3 *press* or *defraud his brother* f: that is, *Let*  
 4 6. *him oppress* or *defraud no man*. Last-  
 ly, for one that maketh one and the same  
 sincere profession of Religion. *If any* that  
 is called a *brother*, that is, who hath taken  
 on him, the profession of the same holy  
 truth with you, be a *fornicator*, &c.  
 g 1. Cor. 5. 11. In this sense the word *brother* is often taken  
 h Math. 5. 46. ken in *Pauls* Epistles, and in this of *Saint*  
*John*. Now out of all these senses of the  
 word *Brother*, wee must examine which  
 is meant in this place. It cannot bee  
 properly meant of the two former, for  
 we love those which are of our owne blood  
 is a naturall thing, *doe not the Publicans*  
*love the same* h? and a man may do so, though  
 hath no sparke of grace within him: the  
 like I may say of loving those to whom  
 civill respects hath linked vs. But not  
 the intent of the Apostle here beeing

note out a maine difference betwixt the children of God and the children of the Devil, there must be some further matter in it; therefore the word must bee taken in the latter senses, partly of a Brother by creation, in as much as we have all one Father i, partly a Brother by Religion, in i *Mal. 2. 10* that we professe one faith k: and then the k *Eph. 4. 5* Word being so taken, affordeth this first Doctrine: That he who is an vncharitable person, the same is none of Gods children: the words be plaine, *He that loveth not his brother, is not of God*. By an vncharitable man, I vnderstand such an one whose heart is possessed with a settled malice: for otherwise, even the best, as they are subiect to other infirmities, so sometimes they fall into those evils which are breaches of Charitie: so that hee is to be termed an vncharitable person, not who is sometime over-caried by passion apprehending an iniury over-quickly, (though that also be a sinne and to be repented of) but he which hath euen resolved with himselfe to hate there where he hath once conceived a dislike, rather taking pleasure in maliciousnesse, then striving with himselfe to overcome it.

F

This

This humor discovereth it selfe by two things chiefly: First, desire of reuenge: secondly, an vnwillingnesse to be reconciled. For the vncharitable person desireth nothing more then the hurt of him whom he hates, and can away with nothing lesse, then to heare of meanes tending to true Christian agreement. Now who so is of this disposition, giueth this testimony of himselfe, that he is none of Gods. And for that cause *Paule* reckoning vp the *workes of the Flesh*, the *doers wherof cannot inherite the kingdome of God and the fruites of the Spirit*, which are arguments of grace: among the former, reckoneth vp *Hatred*: among the latter *Loue*. By this shall all men know (sayth Christ) that ye are my Disciples, if ye haue loue one to another. *Loue* then is the badge of Gods children, & vncharitableness the marke of the reprobate. This Epistle hath sundry speeches tending to the confirmation of this point. All which being put together, prooued this to be true, that the vncharitable person, whatsoever he may be hereafter, if God giue him repentance, yet for the present he is not of God, but in the state of cōdēnation.

1 Gal. 5. 20  
21, 22.  
in 1oh. 13.  
35.

in 1. 1oh. 3.  
15. cap. 4.  
8. 20.

Let this aduise vs to look to our selues.  
 The number of hating and vncharitable The vse.  
 persons, is not smal. Who is there (almost)  
 who besides pety dislikes & priuy grud-  
 ges, doth not maintaine euen warres, &  
 some deadly feude against some one, or  
 mo? Some houses there bee, and stockes  
 & kinreds, who are at a kind of professed  
 enmity; neuer haue agreed, doe not nowe  
 accord, neither yet do desire to liue at vni-  
 ty. Many there be whose ordinary pre-  
 tence for their not comming to the Lords  
 table, is the malice and rancour which is  
 grounded in their hearts against others.  
 A common thing for men to reioyce at  
 the harmes, losses, & disgraces of others,  
 to be glad when they haue an opportu-  
 nitie, closely to do that mischiete which  
 they haue plotted and to exercise to the  
 full, that malice which they haue a long  
 time conceived in their harts. What a ioy  
 it is to many to seek to obscure the good  
 name & credit of those whom they hate,  
 yea, though sometime their hatred bee  
 without a cause? how many be there who  
 being at variance, do so much please the-  
 selues therein, that eyther it would bee a  
 grieue to them for any man to go about to

worke a reconcilment, or els, if they do by perswasions, or vpon some other respects hearken to articles of agreement, it shall be done so deceitfully, so superficially, so from the teeth outward, that the last occasion which may happen, shall be the fuell of as much mislike, and the beginning of as great a contention as before. If any who heareth this spoken, be therein guiltie, let this present speech of the holy Ghost make him afraid, and be a warning to him to take heed how hee goes on. The words are plaine, and the speech is terrible, *Hee that loueth not his brother, is not of God.* A heart full of venom, a mouth full of euill speaking, a tongue dipped in bitterness, a course tending to reuenge, be the pretence what it will, these things cannot bee in those whom the Lord hath chosen to himself. Sathan indeede was a *Murderer from the beginning* o, and hee is euen made of malice: So that where he rules, there is a rancorous heart, and a rayling tongue, there malicious and virulent courses cannot bee wanting. If this will not perswade vs, nothing can moue vs: If it be a fearefull thing to haue as it were this

Job. 8. 44

marked

marke set vpon any of vs, *This man is none of Gods*: then let vs take heed of vncharitablenesse. The Lord hath spoken it, hee hath witnessed it with his owne mouth, that hee hath no interest in a malicious person.

Secondly, by *Brother* in this place is meant also (yea and indeed principally) a man that feareth God, and maketh conscience of his wayes. So it will appeare by the 12. verse of this Chapter: there, the Apostle prosecuting this Note, touching *Loue and Hatred*, bringeth in *Cain* for an example: of him it is said, that he hated and slew his brother *Habel*, because his owne workes were euill, and his brothers good: his brother was more respectiuely carefull in the worship of God then hee.

The text sayth, *Cain brought an oblation to the Lord of the fruit of the ground*. It is well noted, that he brought of the *Fruite*, not of the *Fruits*, meaning that he brought sparingly, hee thought (no doubt) any thing might serue the turne well inough: but *Habel brought of the first fruites of his sheepe, and of the fat of them* p, and is there fore sayd by the Apostle q, to haue offered a plentifull sacrifice. So that the bring-

p Gen. 4.

3. 4.

q Heb. 11.

ging in of *Cain* for an example, whose malice against his brother was for religions sake, doth make it plaine, that a brother professing religion, is chiefly intended in this place: and thereto accord, that in the 14. verse, *We know that we are translated from death to life, because we loue the brethren.* So that then the second Instruction, which this last clause affords,

The 3. doct. is this, That he which doth not loue a man, though hee have no other outward cause or respect to moue him to it, yet for his religion, and for his honest care to know God and to liue in his feare, that man is not the child of God. I remember what is said of our Savior, that cōferring with one, in whom hee sawe some good

s *Mar. 10* things he beheld him and loued him s. And  
21. so indeed every true Christian hath the same affection. The probabilities of syn- ceritie and of the feare of God do draw him to loue, there where there is no other outward occasion to allure him. It is with the children of God in this case, as is with men borne in one Nation, when they meet by chance in a farre & strange countrey, though they neuer knew each other before, yet their being countyme

is a sufficient cause of acquaintance, and it vsually breeds a readinesse to doe any kindnes each for other: So the sonnes & daughters of God are *strangers and pilgrims here in the Earth* t, and *whiles they t Heb. 11.* are *at home in the body, they are absent from* 13. *the Lord* u, so that it is a great comfort to u 2. Cor. 5. them to conuerse together: & albeit they 6. be strangers each to other, in respect of ciuile bonds, yet they cannot chuse but loue one another euen for professiōs sake, that one thing will bee a sufficient motiue, though there be no other. And to shewe howe acceptable a thing it is to God to loue a man for his professiōs sake appeareth by that of our Sauior w, *He w Mat 10* *that receiveth a Righteous man in the name* 41, 42. *of a Righteous man, shall receive the reward of a righteous man: and who/oeuer shall give* *unto one of these little ones to drinke a cup of cold water only, in the name of a disciple, verily I say to you, he shal not lose his reward.* The Lord will not forget, no not the smallest worke of Loue, which is shewed toward his Name x. Now thē this being the disposi- x Heb. 6. 10. on of the childrē of God to loue ech o- y 2. Ion. 1. ther in the truth y, it must needes be, that who so is otherwise affected, is not of God.

The vse.

z Psa. 119  
120.

a Ioh. 15. 19  
b Gen. 3.  
15.

There is a very good vse to be made of this point. They are none of Gods which loue not a man for his professions sake, because he seemeth to bee one that would faine please God in a holy conuersation. What shall then become of them, and in what number bee they, who hate a man for his profession, which despise him for his zeale and forwardnesse in good things: according as the world is full of such: A Preacher is hated of many, euen because he is a Preacher: a man who is carefull to heare, willing to learne, and seemeth to bee afraid of Gods iudgements z, and to make conscience of sinne, let him liue as peaceably and quietly as he can, yet for his very course sake, he shal not want enemies, he shall haue reproaches, mockes, slaunders, indignities, the world will not endure him. Hee that did neuer hurt vs more or lesse, yet he is hated, because it seemeth that he hath more religion then wee. Indeede it is no maruaile: *The world (sayth Christ) will loue his owne* a and there will bee enmitie betwixt the *Serpents seede and Christs* b. Onely let this bee added; Whosoever thou bee whose

whose conscience telleth thee, that thou  
settest lesse by such or such a man, thou  
louest not his companie, thou regardest  
not his acquaintance, because he is one  
who maketh conscience of many things  
which thou regardest not, please not  
thy selfe in this humor, thou art *none of*  
*Gods*, if thou loue not those which de-  
sire to knowe God, and to ap-  
prooue their course and  
conuersation vnto  
God.

**FINIS.**

**THE**

# THE PLATFOME of Obedience.

The first Sermon.

Rom. 6. 12, 13.

*Let not sinne reigne therefore in your mortall body, that yee should obey it in the lustes thereof. Neither giue yee your members as weapons of inrighteousnesse vnto sinne, but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of Righteousnes vnto God.*



EE haue heard out of S. Iohn, that he which doth not Righteousnes, is not of God, but is as yet in the state of condemnation and in the broad path which leadeth to destruction. This being so, I know not what fitter matter now next to commend vnto you, then this counsell of S. Paul, which to me seemeth, to follow very directly vpon the former doctrine.

For seeing the neglect of *Righteousnes* is  
so full of danger, what can bee more be-  
hootefull for vs, then by all meanes to  
strive and to set our selues against *Sinne*.  
Thus it may appeare briefly, how the last  
text & this do wel agree: the former was  
as it were the ground of this, & this may  
serve to set an edge vpon the former.

Nowe for the place it selfe, you may  
briefly vnderstand thus much. The A-  
postle hath proued in the foregoing ver-  
ses of this Chapter, That it is vnpossible  
for those which are Christs, and are by  
baptisme engrafted into him, to be given  
ouer to the obedience & seruice of *sinne*.  
This point being layd as a sure foundati-  
on, hee proceedeth to take that course,  
which must be held in all good teaching;  
namely, with the truth of Doctrine to  
enforce the power & force of exhortation.  
Wherein (I say) he keepeth that course,  
which by all discret teachers must bee  
observed. For whereas we haue 2. things  
to do; one to plant knowledge, another to  
enlighten conscience in our hearers: found-  
ation of doctrine serueth to instruct, and  
the clemencie of Exhortation is profitable  
to reforme, and to worke men vnto  
god-

The Con-  
nexion and  
scope of the  
place.

godlinesse. He which exhorteth, without good ground before laid, may (perhaps) for the present mooue the affections, but it soon vanisheth, being without knowledge to guide it: and hee againe which deliuereth matters of Doctrine, albeit he doth well, yet his paines not being pressed by exhorting, commeth not to so good perfection. Therefore the Apostle, according to the wisdom given vnto him, coupleth both together in this Chapter.

a 2. Pet. 3.  
15.

The diuision  
of the  
Text.

For the order in handling this Scripture, you may take it thus; that there is in these Verses a double exhortation, the one inhibiting, *Let not sinne therefore, &c.* the other perswading, *But giue your selues vnto God, &c.* Touching the former, the inhibiting or forbidding part, the substance of it is contayned in this clause, *Let not sinne raigne in your mortall body*: the two clauses following serue only as an exposition to it; for if any man demaund what it is not to *let sinne raigne*, the answer is, not to *obey it in the lustes thereof*. If it be asked further, what it is, not to *obey it*; the answer is also further, not

to give the members as weapons, &c. This is the order of the first part. Let vs examine the sense, and labour to find out the true meaning; as namely first *what sinne is*; then *what mortall body is*; lastly, *what reigne is*.

In generall, by *Sinne* is vnderstood the *Transgression of Gods Law* b. But here hath a more speciall meaning: For whereas *Sinne* is twofold, the one called *Originall sinne*, the other *Actuall*; the one the *Sinne of Nature*, in which we were all conceived c, the other the *Sinne of Practise*, which is the fruit (as it were) of the bitter roote: in this place the Apostle meaneth that in-bred corruption of our Nature, which we haue all brought with vs into the world. It is in the Scripture sometimes called the *Old man* d, sometimes the *Flesh* e, sometimes the *Law of the Mem-* f, and it is nothing else but that hereditary euil and staine of Nature spreade ouer all the parts & powers of the soule, which first maketh vs guilty of the wrath of God, and then also bringeth forth in those fruites which the Scripture calleth *The workes of the Flesh* g. For this is a thing, that from *Adam* was conueied  
ouer

b 1. Iob. 34

c Ps. 51. 5.

d Eph. 4.

22.

e Gal. 5. 17.

f Ro. 7. 23.

g Gal. 5. 19

Hieron, 5.

ouer vnto vs both the guilt of that his  
*sinne*, (so that it is as much accounted ours  
as if we had in act and in our persons com-  
mitted it) and also the punishment of it,  
which is that same *Corruption*, with which  
the whole *Man* is infected: so that the very  
*Wisdom* (that is, the very best that is  
in him) is *Death*, and the very *Mind*  
(the most diuine part) is become *Flesh*.  
nay the very *Spirit of the Minde* needs re-  
newing. Hence it is said, that *Adam* began  
a child in his owne likeness, that is, a sinne-  
like himselfe: and to wee all successiuelly  
from *Adam*, are of the same condition, &  
must confesse with *David*, that wee were  
borne in iniquity, and that in sinne our  
mother hath conceived vs. So then by *sinne*  
is meant here that which *S. James* calleth  
*Concupiscence*, the corruption and defile-  
ment of nature, which man brings with  
him into the world, which is in him, the  
begetter and perswader, & setter forward  
of all other sinnes in act whatsoever.

The 1. doct. The interpretation of this word  
teach vs thus much, that *Concupiscence*  
is a sinne properly in the regenerate, and  
of it owne nature, making them lyable to  
eternal death. See how this is here proued

The Apostle wee see writeth to the Romanes, and what were they? *Beloved of God, called to be Saints* o, such whose *Faith* was published throughout the world p, & yet o *Ro. 1.7.* he exhorteth euen these so highly commended by him, holy and faithfull persons, to take heede that *sinne reigne not in them*: hee confesseth it will remaine, but he would not haue it to beare rule: But what *sinne*? It is plaine that he meaneth Originall *sinne*, our naturall corruptions: For of *sinne* in act hee speaketh afterwards, *Neither giue vp your members, &c.* So that here hee meaneth that Spring & Fountaine of *sinne*, which is in euery one by Nature, and this in expresse termes hee calleth *sinne*. In like manner speaking of himselfe else-where q, hee sayth thus: *It is no more I, but the sinne that dwelleth in mee*: where, by *sinne* dwelling in him, hee meaneth the staine and corruption of his Nature. And that this is a *sinne*, properly thus appeareth: That which maketh a man miserable, is *sinne*: but wee see *Paul*, in respect hereof, calleth himselfe a *wretched man* r, and r *Verf. 24.* hee entangled in *Death*. Besides, wee see infants to dye the bodily death, which

which God could not in iustice inflict vpon them, if they had no *sinne*; & what *sinne* can they haue besides *Originall sinne*; withall, it is flatly against the last Commaundement, *Thou shalt not lust, or conet*: the meaning whereof is, to condemne euen thole Motions of the heart, vnto which the will giueth no consent: for those Motions which are yeelded to in the wil, are condemned in the other commaundements: So that eyther this tenth Commaundement is superfluous, or else the bare disposition and pronesse of the heart to euill is forbidden by it, and is therefore truly *sinne*. *Thou shalt loue the Lord with all thy thought* (saith the Law: the fayling euen in a thought, yea albeit that *Thought* be not approued of, is in owne nature *Sinne*, and a breach of Gods commaundement.

3 Luk. 10.  
27.

The 1. vse.

The first vse hereof is, to let vs see the grossenesse and abomination of Poperie, that those which doe dislike it, may more and more grow into detestation of it: those which loue it (if it bee possible) may be reclaymed, or els conuicted: those which are indifferent and in suspence betwixt both, may be settled. Vnderstande

therefore that the Papists to vphold some  
 grosse opinions of theirs, as namely, that  
 a man may in this life, fulfill the lawe of  
 God, and doe good workes voyde of all  
 sinne, & by them be iustified before God,  
 doe teache that in the Regenerate, that  
 which wee call Concupiscence, is not a  
 sinne properly, but onely a certaine de-  
 fect and weakenes, making the heart fitte  
 & ready to conceiue sinne; and therefore  
 they haue in their solemne Councel, de-  
 creed that hee shalbe accursed, whoso-  
 ever shall holde that it is a *sinne* trulie and  
 properly in the Regenerate. And the  
 Rhemists vpō this place, say that it is cal-  
 led a *sinne*, because it is the effect, occasion, and  
 matter of sinne, otherwise it is not properly a  
 sinne, nor forbidden by Cōmandement. How  
 sound this opinion is, I referre it to the  
 iudgement of anie indifferent man, that  
 shall compare with it, that which hath bin  
 said: and how that can be excused to be  
 no sinne, which Paul so often calleth sinne?  
 five times at the least in this chapter, sixe  
 times in the seuenth, and thrice in the  
 eighth, and of which it is saide so directly,  
 that it is not Good u, that it is the sin which u  
 Ro. 7. 18.  
 longeth so fast on w, that for it, a man cannot w  
 Heb. 12.  
 die I.

x Ro. 7. 19 *doe the good which he wou'd x*, that it lusteth  
 y Gal 5 17 *against the spirit, & fighteth against the soule,*  
 z 1. Pet. 2. z, and must be *mortified a*, howe this I say  
 11. can be freed from the nature of *sinne*, let  
 a Col. 3. 5. them look, which will *speake good of euill,*  
 b 1s. 5. c. *and euil of Good b.* True it is, that in the  
 c Aug: de R generate, Concupiscence is abolished  
 Nup: & but how? no in regard of beeing, but in  
 Conc. li. 1. regard of Imputation e. And that iustifi-  
 c. non cation by Christ, whereof Baptisme is  
 v: non sit, both a figure and a pledge, standeth not  
 sed ut non in perfection of vertues, but in remission  
 imputetur. of sinnes. So that this is the first vse, to lay  
 open to vs the vilenes of Popery, which  
 dareth open the mouth, to say that it is no  
*sinne*, which the Spirit of God both here  
 and else where so expressely calleth *sinne*

The 2. Vse. The second vse is, to further vs in the  
 practise of R pentance. The first stept  
 repentance is *Humiliation*, & the speciall  
 meanes to worke humiliation, is the sight  
 of our own miserie. Now if we shall we  
 remember, that besides manie, yea innume-  
 merable sins, which we haue in Aēt com-  
 mitted against God, some in thought  
 some in word, some in deed, wee haue  
 ouer and aboue the Corruption and seed  
 of all *sinne* within vs, & a naturall pronen-  
 ness

nes and disposition to commit any Euill,  
which of it selfe is (in the Iustice of God)  
sufficiēt to condemne vs: this must needs,  
if wee haue any sparke of grace, beate vs  
downe and humble vs, and make vs with  
griefe of heart, cast downe our selues be-  
fore the Maiestie of God, earnestly and  
importunately suing to be receiued into  
his fauour and mercy in Christ Iesus.

The 2. thing to be examined is, what is  
meant by *Mortall Body*. By *Body* in this  
place the Apostle doth not vnderstand that  
commonlie wee so call, this our outward  
and visible feture, made of flesh, & bones,  
and skinne, but thereby hee meaneth the  
whole Man, the Soule as well as the Bo-  
die: and therefore it is all one, as if he had  
said, *Let not sinne reigne in you*. If the rea-  
son be asked why the Apostle stileth e-  
uen the soule by so grosse a Name, consi-  
dering that it is a more diuine and excel-  
lent substance; the answer is, that he so  
termeth it, because though the soule were  
in it owne nature a most pure and spiritu-  
all substance, yet now by *sin* it is become  
nothing but grossenes, & corruption; &  
for this cause God himselfe calleth Man  
by this name, *Flesh* d, because through the d *Genes. 3.*

e Job: 3. 6.

f Jer. 10.

I 4.

g Rom. 7.

18.

The 2 doct.  
with the vse  
of it

corruption of *sin* he is altogether earthly & sensual, a very masse & lump of uncleannes. So *Christ* speaketh also, *That which is borne of Flesh, is flesh*: there the word *Flesh* is vsed in the same sence: And indeed there is no kind of speaking more common in the Scripture. For *man* hauing by his disobedience, clean stript himselfe of that diuine Nature which God gaue him in the beginning, & made himselfe euen a *Beast* before him, he doth not deserue any other name, but of carnall, & earthly, & bodily, and fleshly, he hauing left in him no spirituall *Goodnes* in the world. Nowe to this word *Body*, the Apostle addeth *mortality*, to shew thus much of the nature of *man*, is nothing but euē a *compound*, a thing made of these two, *Corruption & Death*: there is nothing in it but Euill, and there is nothing due vnto it but destruction. Out of which (by the way,) wee may learne thus much, what is the state & cōdition of the best of vs all by nature. For though the greatest part are secure, hauing no cōceit of their own natural wretchednes, and others, popishly affected, thinking themselves to haue free will, & a natural disposition to good, yet the truth is, that we are

of our selves no better, but euen a grosse  
*Body of Death*, a confused masse of cor-  
 ruption, our vnderstanding nothing but  
 ignorance and dulnes, our will nothing  
 but obstinacy, our affections nothing but  
 disorder, our members *weapons of vnrigh-*  
*teousnes*, our selves nothing but the base  
 vassals of *sinne*. This is the state of the  
 greatest Monarches in the world, no man  
 or woman is exempted, but the same  
 hath a share in the common miserie, and  
 unhappy were we, if we did truly feele this,  
 & woe will be vnto vs, vnill we doe vn-  
 dainedly & thoroughly acknowledge it :  
 then will Gods mercy be sweet vnto vs;  
 then will the Doctrine of saluation in  
 Christ be hearkened after by vs. There-  
 fore let vs remember this short Lesson;  
 how we indeed at the first, but yet full of  
 sweetnes in the vse, & let vs often thinke  
 vpon it, that we are in nature, as we come  
 out of the loynes of our parēts, no better  
 then a very lump of rottennes & corrup-  
 tion. If thou shouldest see a man, that frō  
 the sole of his foot to the crowne of his head,  
 had nothing whole in him, but wounas and  
 swellings, & sores ful of corruption, he could  
 not but seeme a very loathsome creature

h *Isa.* 1. 6.

vnto thee: yet know this, whosoever thou art, be thou neuer so well descēded, neuer so rich, wise, beautifull, &c. thy soule is through sinne a thousand times more odious & abominable before God. Think well on this, *commune with thine own hart* i Ps 77. 6. *about it, it will make thee abhorre thy selfe* k Job. 42. *dust & ashes k, & count all things to be dung* 6. *that thou mightest win Christ Iesus l.* 1 Phil. 3. 8.

The third thing to be enquired into, is what is meant by *Reigne*. I told you before that the following clauses are an exposition to the first, & so it is true. For *saith the Apostle, when wee giue our members as weapons of unrighteousnes vnto it: yet for their sakes who are not so wel acquainted with the language of the Scripture, this will require some better opening. Know this thē (to take all the 3. clauses together) reigne, obey in the lustes, &c. giue vp your members, &c.) that the Apostle doth in this place cōpare the sinne & corruptiō which dwelleth in vs, to some Emperour, or great Cōmander, who laboureth by all means to establish his owne soueraignty, and to bring all into obedience vnder him. The great Man, to try the obedience of those whom he desires to commaund, sendeth*

forth his Edicts, maketh Lawes, publisheth proclamations, enioyneth such and such things to be put in practise. Now they which are his vassals, & do fear him, presently apply themselves by all means to put those things in execution which he commaunds. Such a tyrant is *Sinne*: being within vs, it striveth by all meanes to haue dominion ouer vs: Evil motions, lusts, & prouocations to iniquity, they are (as it were) the laws of *sinne*, whereby *sinne* trieth our obedience, & seeketh to keepe vs within bondage. Now the wicked and vngodly, who are the seruants of *sin*, they be like souldiers vnder pay, who bee alwaies in armes, & as soone as the watchword is giuē, presently set themselves to the doing of that which their leader cōmāds, so they *giue up their mēbers*, & employ all the powers & faculties both of their souls & bodies, for the outward practise of that euill, wherunto their secret *sinne* doth perswade. *Sinne* then is said to *reigne*, when as it hath that interest into a mā, that he doth both study with his minde, & labour with his body to set forward that whereto the in-borne corruption of his Nature doth encline. This beeing well obserued, the meaning of *Pauls* in this

first exhortatiō, wil soone be discovered, and it will be found to be all one, as if the Apostle had said thus: *Behold, I knowe, that so long as we liue here in this world, sinne and corruption will continue in vs, and in many things, do we what we can, we shal be overtaken, yet it becommeth vs to strue, and to giue all diligence, that sinne may not haue the mastery ouer vs: we shali feele many secret allurements, and inticements, and prouocations vnto Euill: yet let vs not so enthrall and en-bondage our selues vnto our owne lustes, that wee should giue vp our selues to the fulfilling them: Let it not bee said, that our wits, and minds, and strength, and such other outward meanes, as we are able to make, are nothing else but the Instruments and weapons of vnrightheousnesse. This is the true sense of S. Paule in this place. Let vs see what profite wee may make of this perswasion.*

The 3. doct. It doth teach vs this Lesson, That a Christian man ought by all meanes to oppose and to set himselfe against sinne, to fight and to strue against the secret corruption of his owne heart. This is the substance of the present Exhortation: this is the Lesson which it teacheth vs:

and

and it is a point which requireth no great  
 prooffe, although a man might collect ea-  
 sily many reasons to confirme it. First,  
*sinne* is the breach of Gods will, dishono-  
 rable to him, an impeachment of his glo-  
 ry, a meanes to enlarge Sathans king-  
 dome: and in that respect, every good  
 Christian must hold himselfe bound in  
 duty by all meanes to endeavour to sup-  
 presse it. Secondly, *sinne* is the bane of  
 the soule, the way to hell, the gate which  
 openeth to destruction, the *wages* of it is  
 eternall *Death* m, therefore in wisdom m Ro 6.23  
 every man who tendereth the good of  
 his owne soule, must strive to weaken it:  
 the stronger *sinne* is, the faster hold Sathā  
 hath of him: the weaker *sinne* is, the nee-  
 der is the Soule vnto Salvation. So that it  
 is a plaine case, that whether we consider  
 what wee owe in duty to God, or what  
 we are to do in wisdom for our owne  
 good, *sinne* must be laboured against, the  
 yoke thereof must be shaken off, the do-  
 minion and tyrannie thereof must not be  
 endured. Servilitie and Thraldome is a  
 thing which the nature of man abhor-  
 reth; every man desireth freedome; now  
 no man can imagine a servitude more  
 base

base and ignominious then the thraldom of *sinne*; nothing more vile then *sinne*: nothing therefore more odious then the seruice of *Sinne*. So that if it be but for our owne credits sake, that a man would not be laid to bee a slave to a vile thing, euen in that very respect it is meete to strue against *Sinne*.

We, because the duty thus treated of, is a little too generall, and something more is requisite both for the well vnderstanding, and for the good performance of it: therefore for the benefite of those which are desirous to be freed from the tyranny of *Sinne*, the Apostle teacheth them the meanes to shake off this yoke, and to set themselves at liberty: and that is this; to withdraw their obedience from the lusts & enticements of *sinne*, and not to set themselves to study about the practise & committing of iniquitie. The scepter (as it were) of the kingdom of *sinne* is Concupiscence; the strength of his authority stands in the secret alluremēt's & prouocations to euill in the lustes of the flesh: If they be entertained & hearkened vnto, his kingdom is promoted, his glory is aduāced: if they be withstood, his power

decayeth, & his authority is ouerthrown. Therefore the only way to bee deliuered from the tyranny of *sinne*, is to set ones selfe against the beginnings of sin, against the lusts & motions vnto sinne. *Paul* calleth the *lusts of the flesh* by this name, *The messenger of Sathan*, or the harbinger of sa-  
n 2. Cro. 12  
 than: if that be harbored, made much of, 7.  
 & delighted in, sathan himself hopes also to haue entrance: if that be withstood, sathans hope is cut off; *Sinne* cannot preuail where the *lusts of the flesh* are not obeyed. And indeede this is the maine difference betwixt the children of God and the reprobate: *Sinne* is in both, they are both corrupt, both haue in the root & seed, & (as it were) the spawne & beginning of euery euill, though it be neuer so grosse, neuer so notorious. But in this stands the difference: *Sinne* raigneth in the one, it is weakened in the other; it is obeyed by the one, it is withstood by the other; it is yeelded vnto by the one, it is striven against by the other; it is delighted in by the one, it is lameted by the other; it is a pastime to the one, it is a burthē to the other; it is a pleasure to the one, it is a sting to the other. *Paul* cōplaineth, bewaileth, & crieth  
out

out of it in the bitternesse of his soule,  
 That hee is *led captiue vnto the Lawe of*  
 o Ro.7 23 *sinne* o. It may seeme, that there can bee  
 no more sayd of the most vngodly, and  
 yet there is this difference. Suppose two  
 men taken prisoners, and bound with  
 chaynes, and carried away into a strange  
 countrey: the one, he yeeldes himselfe,  
 and is contented, and goeth as quietly as  
 it is possible: the other, he strives and la-  
 bours, and sweates, and puls a contrarie  
 way to those which lead him, yet it may  
 be, that do what he can, he is carried too.  
 Here you see, that howbeit they are both  
 carried captiue, yet it is not all after one  
 fashion: so the godly and the reprobate  
 are both carried captiue to the Lawe of  
*sinne*: but the one he is as forward to go,  
 as *sinne* is to draw him: he is as ready to o-  
 bey *sinne*, as *sinne* is to commaund him: the  
 other laboureth and struggleth against  
*sinne*, it vexeth his soule, that hee cannot  
 haue the mastery. Here is now *sinne* in  
 both, but not after the same fashion; the  
 one is a slave to it, the other an enemy to  
 it; the one fights for it, the other fights  
 against it: So that this maketh the diffe-  
 rence: God measureth *sinne*, not by the  
 outward

outward act, but by the inward obedience. As for example, that I may vse another similitude. In the time of a ciuill Rebellion or Tumult, a Drum is strucke vp, a Trumpet is blowne to gather men together: well, some are glad of it, & are fittsoones in armes, ready to doe any mischief: another, he would helpe it, but cannot; whether he will or no, by the violence of the vnruely multitude hee is carried away, and made to ioyne with the rest, and to drawe sword in an vnlawfull quarrell. At last, when the battell is ended, to the eye, he which was drawne in by violence, seemeth to bee in as bad a case, as farre in, and in as great danger as the rest: yet a mercifull Prince, duly vnderstanding the truth of the matter, will touchsafe to pardon him. So in this case, *sinne* prouoketh vs to rebell against God; it vseth the lusts of the *Flesh*, to set vs on: one man forthwith sets himselfe to that, whereto *sinne* secretly doth sollicite him; another hee fights and labours to withstand it: yet it may be, infirmity preuaileth, and some grosse *sinne* is committed. The Lord (I know) might in iustice punish him with the former: but in this case,

case, it pleaseth him to measure the matter by the intent, & to pardon him whose heart he (which seeth the heart) knoweth to be free from the obedience & willing yeelding vnto *sinne*. This is an excellent and a cōfortable point to all those which duly consider it, and can tell how rightly to apply it. Thus far then I haue proceeded: Euery Christian, albeit he cannot whilest he liueth in the world, bee freed from *sinne*, yet his duty is to set himselfe by all meanes against *sinne*: Hee which would shake off the yoake of *sinne*, must labour to withhold his obedience from the lusts & motions to *sinne*: he must remember the rule, of *not taking thought for the flesh, to fulfill the lusts thereof* p. Now the benefit of withstanding the *Lusts of the flesh*, is this, it is the badge of a Christian, and a pledge to our consciences, that we are the Lords freemen.

p Rom. 13  
14.

The 1. vse.

The first vse of this point, is to shew the folly & vanity of many mens harts, when the word of God is preached, and many good & holy duties there perswaded, many wordlings begin by & by to snuffe, & to say to the preacher, as *Korah* and his accomplices did to *Moses & Aaron* q: *Yea*

q Numb.  
16.3.

take as t

take too much upon you: and say of his Sermons as was said of Amos his r, *We be not able to beare them*: and as they of whom the Psalmist speaketh s, counted obedience to Christ, *bands and cordes*, so they hold it a slavery and bondage to be kept within compasse. Thus vnder a pretence of enjoying their own liberty & freedom they breake the bounds, & scorn the rules of al true Christian obedience. Now their folly appeareth by this place, because howsoeuer they seeme desirous of freedom & make shew to disdain it (as the Iewes did) *to be bond to any t.* Yet in the meane time they forget to plucke their necks out of the yoke of *sinne*, but suffer that to *reigne* in them, & are altogether in bondage therunto. They account theselues folly fellows, because they can *talke presumptuously*, & *set their mouth against beaue* u, & can say, *Who is Lord ouer vs*: setting all instruction at naught, & making a iest of euery good thing. But for all that, the matter being well looked into, they will proue theselues the veriest slaves and the basest vassals vnder heauē. For what baser thing then *sinne*, & how base the are they, which giue theselues ouer therunto, who as soone as they feeble their corrupt hearts pro-

r Am. 7.10

s Psa. 1.3.

t Job. 8.33

u Psa. 73.

s, 9.

w Psa. 12.4.

prouoke them to any thing, do presently  
set themselves to performe the same.

Many such slaues euery place is full of.

The Adulterer is a slaue to his sinne, hee  
is wholly at the commaund thereof, he is

many times studying and musing how to  
compasse it, how closely to carry it, and

to satisfie his vnclean and beastly desires.

The Drunkard is a vassale to his sinne  
because it is his life and businesse to se

himselfe to the committing of it, to ge  
money to bestow on it, to gather compa

ny, that he may haue fellowes in it, *so ris*

*early to follow x it*, to make his body *strong*  
*and mighty* y to beare it. The Couetous

person is a drudge to his money, hee is  
such a seruant to it, as the *Centurions* ser

uants were to him z. If money say to  
him, *Goe*, hee trudgeth strait: if it say to

him, *Come*, it hath him at a becke: if it bid  
him, *Do this*, be it neuer so vile, vniust, or

vnlawfull, he doth it by and by. So the  
scorner and scoffer at the Word, is euen

a villaine to his owne prophanenesse, he  
cannot secret his contempt, his heart is

full, if the Diuell bid him speake, hee  
cannot be silent, hee must needs *shoot*

*the arrowes of bitter and disgracefull*

x *If. 5. 11.*  
y *Ver. 22.*

z *Mat. 8. 9*

words a against Gods Truth. So the ma- a *Ps. 64. 3*  
 icious man, the vncharitable person, his  
 poison raigneth in his *mortal Body*, all his  
*Members are weapons of unrighteousnes*,  
 his tongue to raile, and all that euer hee  
 can do to work reuenge. Many such par-  
 ticulars might be insisted vpon *b*, but the *b see Predi*  
 brieft of all is this, that albeit men thinke *chers,*  
 themselves at libertie when they can liue *Plea, p. 18.*  
 licentiously, yet if wee will iudge righte- *&c.*  
 ous iudgement, there is no galley-slaue in  
 the world, liueth in greater seruitutie then  
 hee which liues in bondage to his owne  
 Corruptions. If men therefore do desire  
 Liberty & affect freedome, let them then  
 labour for this chiefly, to bee freed from  
 the bondage of *sinne*: and let vs all learne  
 this; to take heede of secret taking plea-  
 sure, and of delighting in the lusts and al-  
 lurements of *sinne*, of studying and deui-  
 sing with our selues for the accomplish-  
 ment of *sinne*. It is the Lords request, that  
 we should giue him our *Hearts* c: though  
 we may sometime be ouercaryed by In- c *Pro. 2.*  
 firmity, and fall into euill, yet beware of 26.  
 offering our hearts to be ensnared with d *Heb. 11.*  
 the pleasures d and deceitfulnesse of *sinne*. e. 25.  
 Doe vnto them (saith the prophet) that make e *Heb. 3. 13*

f Mic. 2. 1 *gine iniquitie vpon their owne Beddes f,*  
 such doe make *sinne* their very Trade,  
 and are truely called the *Servants of*  
 g Ioh. 8. 34 *Sinne g.*

The 2. v/c.

Secondly, out of that which hath bin  
 spoken, there may be a good vse made  
 in regard of the tryall of euery mans  
 owne Estate. He which would knowe  
 for his comfort, how it fareth with him  
 in respect of his Soule, let him sift and  
 examine himselfe, how hee stands affe-  
 cted toward *Sinne*. The chiefe seate of  
 the kingdome of *Sinne*, is the heart; if  
 it hath lost that, the strength of his  
 kingdome is taken from him. If thou  
 seeest thy secret corruption in some good  
 measure, and loatheest it, and labour-  
 est against it, and desirest to bee deli-  
 uered from it, and art woe with thy  
 selfe for the power and preuayling of  
 it: oh, it is a good signe, these frutes  
 are to bee found in none but in Gods  
 Children. If when thou hearest so  
 much spoken of the abundant corrup-  
 tion that is in mans Heart, and mar-  
 uaillest what it meaneth, hauing in thy  
 selfe no feeling of any such thing: or  
 if seeing somethings amisse in thy selfe,  
 thou

thou lamentest them not, thou groanest not vnder the burthen of them, thou labourest not to reforme them, thou hast no reason to bee glad of this, or to take contentment in it; it is so with none, but onely with the slaues of Sinne, and the bondmen of iniquitie: and to thee which art thus enthralled, I say as *Salomon* doth to him, that hath shared himselfe with rash suretiship h, h *Pro. 6. 4*  
*Give no sleepe to thine eyes, nor slumber to thine eye-lids: get thee out of this bondage as soone as it is possible.*

*FINIS.*

H 2 THE

# THE SECOND Sermon.

*But giue your selues vnto God, as they  
that are alieue from the dead, and giue  
your Members, as Weapons of Vn-  
righteousnesse vnto God.*



We are now come to  
the perswading part  
of the Text : For  
that is the order of  
the Scripture: First  
to teach vs to *eschew*  
*Evill*, and then to in-  
forme vs how to do

a P/.34.

13.

Is.1.16.17

Rom.12.9

The diuifi-  
on of the  
words.

good a. So the Apostle hauing aduised vs  
to disclayme and renounce the seruice of  
*Sinne*, now frameth his speech to the stir-  
ring of vs vp to consecrate our selues to  
obedience and seruice of God . *But giue  
your selues, &c.* For order in handling  
this latter Exhortation, we are to take  
thus : that the drift and scope of it being  
to presse holy obedience, there are in  
set downe two degrees of Obedience

the first is, *to giue our selues to God*; the second is, *to giue our members, &c.* Betwixt both these is inserted a reason to inforce them both. (*As they that are aliue from the dead.*) Of these in order. The first degree of Holy Obedience, is *to giue up our selues vnto God*. Out of the Greeke b it <sup>b</sup> Parastasi- signifieth properly thus much, *to present /ate.* *our selues vnto God, or, to tender our service and duty vnto him.* It is a speech borrowed from the manner of faithfull, and dutifully disposed seruants, who are wont to offer themselves into the presence of those whom they follow, therby making shew, that they are prest and readie to undergoe what seruice soeuer shalbe enjoyned them. For this cause, in the scripture, seruants are described by such kinde of speaking; as in the speech of the Queene of Sheba to Salomon, *Happy are these thy seruants which stand ever before thee* c: that is, which are euer at hand c 1. King. 10.8. *to do thee seruice.* So of Gehazi it is said, *he went in and stood before his Maister* d: d 2. King. 5.25. that is, he went to see whether his master had ought whereabout to employ him. being also in the Psalme, *The eyes of seruants in the sayde to looke vnto the hand of their* H 3 ma-

2 P/132.2 *masters* e, which kinds of gestures are testimonies and signes of great attendance. To this kind of fashion, the Apostle alludeth here in this place, & his meaning is, that, as true and well affected seruants are wont to offer themselves to the sight and presence of their masters, therein making shew of forwardnesse to doe the best seruice, according as they shall be employed, so we should also set our selues before God (as it were) seeming euersirious to haue some occasion giuen vs, to performe some part of that dutie, which we perswade our selues we owe vnto him. This is the true meaning of this first branch: *Giue your selues vnto God.*

Being thus expounded, it presseth vpon every good Christian, who would thought Gods seruants, two duties: first, willingnes to be employed in the matter of duty & seruice to God: secondly, contentednes to be directed in the same. For so he that yeelds himself to the seruice comāund of another (if he be as he ought) is so disposed, that he is both glad to doe seruice, & content also to frame himself to such directions as are giuē him for order and manner of his seruice. Euen  
ma

master which hath others vnder him, wisheth these 2. qualities in his seruant: first that he should be willing to doe him seruice; we are wont to say many times, that we would as lief not haue a thing done, as not to haue it done willingly: secōdly, that he should be content to be ordered: for ech man in authority claymeth it as a priuiledge, to haue matters done according to his owne mind. So that in cōmon reason, this *Giuing up our selues vnto God*, doth require of vs these two fore-named duties: of which I will speake apart.

The first thing is, that there must be willingness to be employed in any part of obedience and seruice vnto God. It is the chiefe thing which the Lord requireth:

*My sonne giue me thy heart* 1. It is the first of *Pro. 23.* thing he looketh for, that our secret and

ward parts do take a kind of delight & pleasure in obedience. Wee heard before, that whereas the childrē of God in many things are trespassers aswel as the vngodly, the difference is, that the one sinneth willingly, the other with striving: & this difference in the secret dispositiō maketh a difference in the sinne: so also it is in this life: In many things, to the eye & opiniō

of man, the wicked go as far as the most religious : all the difference is , in the intent and affection of the heart : the one doth it affectionately , the other formally ; the one for loue of the dutie , the other for some by respects. Like to that which the Apostle speaketh of the Preachers of his time g, *some preach Christ through Enuie & strife, & some of good will*: The outward action was in both kindes alike, they both preached Christ, but in the affection of the heart, they were most vnlike. That which is said of giuing Almes, *The Lord loueth a cheerefull giuer* h, may be well applyed to all other parts of Christian obedience : The Lord loueth a cheerefull hearer, one who is swift to beare i: he loueth a cheerefull keeper of the Sabbath, one that calleth that day a delight to consecrate it k: He loueth a cheerefull comer to the Sacrament , that is euen gladd within himselfe of such an opportunity: hee loueth a cheerefull Suter, who out of the abundance of his heart powreth out his Soule before him l: hee loueth a Magistrate that hath a courage for the Tribulation, that hath a kinde of felicitie in vsing his authority to the maintenance of Gods glorie: he loueth a minister who feedeth the flocke which dependeth on him, caring

g Phil. 1.  
15.  
h 2. Cor.  
9.7.  
i Iam. 1. 19  
k I/sa 58.  
13.  
l 1. Sam. 1.  
15. 16.  
m Ier. 9. 3.

is not by constraint, but willingly, & of a ready minde. This willing minde is a thing so pleasing vnto God, that it supplieth a great many of other defects: *If there be first a willing mind*, (saith the Apostle,) *it is accepted according to that a man hath, and not according to that he hath not*: we pray daily, that Gods will may be done by vs heere in Earth, as it is in Heauen. Nowe the Angels in heauen doe the will of God, willingly, speedily, and faithfully. I remember what *David* saith of the Sun, that being placed in the heauens, and hauing his going appointed him from the one ende, to the other, hee hath as it were, a kinde of alacrity & cheerefulness in him, to run the course, and to doe the office which is appointed him, *Hee reioyceth like a mighty man to runne his race*. Nowe as *Salomon* would haue vs learne somewhat euen of the *Pismere*s, & *Christ* of the *Fowles* of the aire, and of the *Lilies* of the *fielde*, so we may not vnfitly be biddē, to go to the Sun, to behold him in the firmament, & thereby to learne this lesson, that there should be a gladnes & a reioycing in vs, to do the will of God in anie thing whatsoever hee shalbe pleased to enioyne. These things may serue for the prooffe of this doctrine.

The

The use.

The chiefe vse of this point is, to re-  
 proue our heauines & lumpishnesse, our  
 want of quickenes & of spirit in the per-  
 formance of those duties which God re-  
 quireth of vs. Some things (good in the  
 selues) we do, but it is as in a kind of neces-  
 sity, & (as it were) by constraint, to satisfie  
 law, or to keep custom, but the life which  
 ought to be in the seruice of God, that is  
 wanting. Many heare the word, but they  
 take no pleasure in hearing. Many apply  
 themselves to the outward duties of the  
 Sabaoth, but it is not their delight, it is not  
 the ioy of their soules to keep it holy. In  
 prayer, many *come neere vnto the Lord with  
 their mouth, and honour him with their lips*

w/1s.2).13

*but remoue their hearts farre from him* w

x 2. Cor.

There be which giue somewhat to those

9 7.

which want, but they doe it *grudgingly* x

y 1. Tim. 6

they be not (as the Apostle saith) *ready to*

18.

*distribute* y: there bee men in office, who

some time looke to some misorders, but it

is a burthen to the to be so employed they

cannot abide to be so encombred. There

be ministers that preach, but they doe it

not of a *ready mind*; it is not their *good will*

*to deale* vnto their people the Gospel of Ge

z 1. Th. 2.

z. Thus I say, though some outward du

8.

ties required, are done by some, yet the hart is not possessed with the loue of that which is done; which is indeed the chiefe grace & beauty of the action. Let this thē be the first thing which we learn hence: the first part of Christian obedience is, for a man to *giue up himselfe vnto the Lord*, to tender and make profer of his seruice to him: againe, the first thing required in *giuing our selues to God*, is a certaine inward reioycing, that there is occasion and opportunity offered vnto vs, to testifie and make knowne the good affection of our hearts, by outward obedience.

The second thing cōprehended vnder this duty of *giuing our selues vnto the Lord*, is (as hath bin said) contentednes to be ordered & directed by him in all things: So much the very maner of speaking necessarily doth imply: for it doth insinuat this, namely, that we are to resigne ouer all the right which we may seeme to haue in our selues, vnto the Lord, & to rest wholly at his disposing, taking no course but onely such as he shall bee pleased to allow vs: This is *to giue our selues to the Lord*. If any man (sayth Christ) *wilt be my Disciple, let him deny himselfe* a. The first Lesson a *Luk. 9.23*

The 2. doct.

one

one of Christs followers, is the deniall of himselfe: he must learne to disclaime his owne will, to renounce his owne affections, to leaue off to be led by his own private disposition, and to yeeld vp himselfe to bee guided and ordered by the Lord. How often did *Dauid* make that prayer:

*Let mee not wander from thy commaundements* b,

b *Pf.* 119.  
10.

*O Lord teach me thy Statutes* c, *Make me to vnderstand the way of thy Pre-*

c *Verf.* 12.

*cepts* d, *Teach me the way of thy statutes* e,

d *Verf.* 27.

*Direct mee in the path of thy Commaundements* f,

e *Verf.* 33

*Incline my heart to thy testimonies* g,

f *Verf.* 35

*Direct my steps in thy Word* h. They who

g *Verf.* 36

are acquainted with *Dauids* Psalmes, cannot but be priuy to *Dauids* desires herein

h *Ver.* 133

namely, that he was growne to this resolution, both in the matters of Gods worship,

and in the things which did concerne his ordinary conuersation, to submit him wholly to the Lords disposing

*Paule* sayth of the children of God, that they are *not their owne* i: the Lorde hath

i *1. Cor.* 6.

an interest in them by creation, but more

19.

especially by Redemption: and hereby

they are bound to subiect all that is in

them, euen from the first and most secret

thought of the heart, to the last act of

outward performance, to that course which hee (in whose sole and absolute power we are) shall be pleased in his wisdom to prescribe. The same Apostle sayth of himselfe, That when it pleased God to reueale Christ vnto him, *he communicated not with Flesh and Blood* k, *hee stood neither to the aduise of his owne heart, nor to the direction of others, but presently conformed himselfe to that which was appointed him.* When God first called *Abraham*, and bad him to get him out of his countrey, and from his kinred, and from his fathers house l, if *Abraham* had then communed with his owne heart, concerning this point, hee should haue found many fleshly reasons to haue kept him from obedience. It would haue come into his mind, that he was now in yeares, and therefore vnfit for trauaile: that here he had beene borne and bred & brought up, here he had something to liue vpon: and therefore it could bee no wisdom for him to leaue a certaintie for an vn-certainetie, to goe he knew not whither, among a strange people: yet it is recorded of him, and left as a commendable example to all posterities, that hee neuer stood

k Gal. 2.16

l Gen. 12.1

stood to debate the matter, but euen at the first forsooke all & departed. Thus did *Abraham* giue himselfe vnto God: agreeable to this was the obedience of *Simon & Andrew* m: *They straight way* (sayth the text) *leaving their nets, followed Christ.* The same is said of *Mathew* n, *Iesus sayd to him follow me, & he arose & followed him.* These are very fit examples of this doctrine, and confirme this point; that it is a maine and speciall part of Christian obedience, for a man to giue ouer himselfe wholly to the Lords disposing, to remember, that being now become a Christian, he is in the state of a souldier, who hauing receyued prest money, is no more his owne man, but is alone at the ordering of his captain, and so is he likewise in the Lords power, and must strue to frame himselfe only to his will.

The vse.

The vse of this poynt is, to let vs see how farre we deceiue our selues in our Imagination. We will needs be thought to be the Lords seruants, and to haue giuen our selues ouer wholly vnto him: but yet when we are looked into, wee shall be found to faile in a principall part of seruice. For why? We will bee sayd to bee  
his

his seruants, yet wee will bee lead by our  
owne discretion: we would bee indeede  
but as it were Gods retayners, Retayners  
(wee know) are willing to belong to a  
Gentleman, but yet it is but for their own  
private aduantage, for their countenance,  
or for the auoyding of some other char-  
ges; in the meane time they would haue  
their owne liberty, to follow their owne  
businesses, to liue at their owne houses, to  
come and go at their own pleasure: such  
seruants men generally would bee to the  
Lord: willing they be to shrowd them-  
selues vnder that name, because they  
thinke, that in the end it will go wel with  
such; and it may be also, they thinke it  
a disgrace to be sayd to be of no Religi-  
on: yet for all that, they are loth to bee  
bound, they desire to bee free still, and to  
be (as it were) at their owne disposing.  
Thus (I say) there bee many, that will  
needs be reputed to bee the Lordes, yet  
but as in the nature of Retayners:  
when the Lord lookes for seruice, then  
they to seeke, & are employed in the  
doing of themselves seruice. Hence it is,  
that in the matters of Gods worship, men  
(called Gods seruants) will by no  
meanes

meanes bee perswaded, to enquire after what fashion Gods pleasure is to bee serued: but looke how they thinke good how the custome hath beene, and how the most do, so he shall be serued; if that seruice like him not, he is like to haue no other at their hands. So in other things tell them; thus it is writtē, thus hath God commaunded, this is his holy pleasure, this is that which he requireth, this hath he reuealed, this is his will; they make no reckoning of it, they looke no further than their owne priuate, either profite, or delight, or credit amongst men. Now iudge in indifferencie, how the Lord shall account vs to bee his, when, albeit wee profess so much, yet wee liue as if wee were our owne, and did owe neyther homage nor duty, nor any manner of obedience vnto him. Let any man measure it by his owne case. Imagine thou hadst a seruant, that liued in thy house, and did eat at thy table, and receiued wages from thee: if thou commaund this, or that, notwithstanding makes light of it: if it be fitting to his owne humor, perhaps he will not sticke to doe it, otherwise he will altogether neglect it: what wilt thou

or thinke in such a case? If a neighbour  
 aske thee and say: what is this your man?  
 thou wilt say, Truly, I know not well,  
 whether I may say he is my man, or no:  
 here he liueth with me, and hath meat &  
 drinke and wages of me, but nothing is  
 there, which I can get him to do for mee  
 further then himselfe listeth, hee taketh  
 himselfe for a wiser man then I, and refus-  
 eth to do that which I commaund him,  
 and therefore I meane to rid my hands of  
 him as soone as it is possible. This is true  
 in mens affaires. It is true also in the  
 matters of God, for if *I be a master, where  
 is my feare,* sayth the Lord of Hostes. So *Mal. 1.6*  
 that if thou callest thy selfe Gods seruant,  
 and sayest, thou hopest that God hath a  
 part in thee, be sure he doth not so accout  
 of thee, so long as thou refuseth to bee ru-  
 led by him: If thou wilt followe thine  
 owne wayes, and be led by the lustes of  
 thine owne heart, doing nothing which  
 he calleth for at thy hands, but onely so  
 farre forth as it sorts with thine owne hu-  
 mor: well thou mayest say, thou art his,  
 but certainly the Lord disclaymeth thee:  
 thou mayest presumptuously terme thy  
 selfe one of his seruants, but be sure, in  
 I the

p Rom. 8.  
14.

q 1/. 30. 21

the day of tryall, hee will neuer owne thee. Remember wee then this Instruction, that as wee must bee willing and glad to doe God seruice, so we must also yeeld our selues to follow such directions for his seruice, as hee in his Word shall bee pleased to prescribe: this is to *giue our selues vnto him*. Let vs consider what the Apostle sayth, *As many as are lead by the spirit of God, they are the sonnes of God* p. Onely they are the Lordes, who submit themselues to his guidance: Hee who maketh eyther Custome, or Lawe, or Time, or his owne profite, or his vaine delight, or his idle and supposed estimation, to be the rule of his course, the same is none of Gods. It is sayd by the Prophet q, that *the Eares of Gods people shall heare a word behind them, saying, This is the way, walke in it, &c.* All who are the Lords, heare this direction, and make conscience to follow it to the vtmost. And thus much for the first part of Christian obedience, *Giue your selues vnto God*: which (as wee haue seene) diuideth it selfe into two branches; the one, willingnesse to be employed in the Lordes busines-  
ses

ses: the other, contentednesse to be ordered by him in the following of his busineses.

I come to the second degree of obedience, which is, *to give our members as Weapons of Righteousnesse unto God.* This degree doth especially concerne the practise of holy duties. The former is but (as it were) a testification of a mans purpose to doe God service, this is the very act and perfection of Obedience. The manner of speaking here vsed by the Apostle, is quickly vnderstood, if wee remember what hath been sayd before, in the opening of the former part. For as hee is sayd to *give his members as weapons of Unrighteousnesse unto sinne*, who employeth all his powers and faculties in the furtherance and execution of that euill, whereunto the corruption of his owne heart secretly doth incline, so he is sayd to *give his Members as Weapons of Righteousnesse unto God*; who sets himselfe by all meanes to bee a practiser of that good, to which the Spirit of God dwelling in him, priuily doth perswade. This is the true meaning.

The 3. doct.

1. Cor. 4.  
7.

The Instruction which the place affords, is this : that it is the duty of euerie obedient Christian to turne his whole strength, to employ all that euer is in him eyther in soule, or body, in the performance of that righteousnesse, which the Lord hath reuealed and made knowne vnto vs in his Word. This is the summe of that which we are taught hence. How good reason there is for it, it is no hard thing to discouer. The Apostle sayth 1, *That what/soeuer we haue, we haue receyued* it. It is the Lord who hath furnished vs with Vnderstanding, Will, Memory, & Affections. It is hee who hath giuen vs bodies, adorned with sundry faculties, of Seeing, Hearing, Going, Speaking, &c. It is he which continueth the strength & well-being of all these, for our vse & benefite. Now in reason, that which is receiued from him, ought to bee employed for him : Our conceit & vnderstanding to know his will : our memorie, to hold fast the matters which doe concerne his kingdome : our affections to embrace that which he commaunds, & to abhorre that which hee forbids : our eyes to behold his creatures, thereby to bee stirred

vpto glorifie him: our eares to listen to  
his Word: our tongues to sound out the  
prayſes of his Name, to pray to him, to  
giue thanks for his bleſſings: our hands  
to reach out to the neceſſities of our bre-  
thren: our feete to carry vs to the places of  
Gods ſeruiſe: ſo that (I ſay) euen in cō-  
mon reaſon, ſeeing all our powers and  
parts are from him, they are to be giuen  
vp to him, and to bee thought then beſt  
employed, when any thing is vnder taken  
by them, which may tend to the aduāce-  
ment and furtherance of his glory. Wee  
know the tenor of the Commandement,  
*thou ſhalt loue the Lord thy God, with all  
thy heart, and with all thy ſoule, and with all  
thy ſtrength, &c.* s. The Lord hath giuē all, s *Luk. 10.*  
hath reaſon to require all: and looke 27.  
that trechery it were for a ſouldier in the  
field, hauing regiſtred his Name, and ta-  
ken wages, and furniſhed himſelfe with  
weapons, to flie to the aduerſe part, & to  
turne thoſe very weapons againſt him from  
whom he firſt receiued them, the ſame is  
in him, who hauing giuen his name vnto  
Chriſt in Baptiſme, & there promiſed  
to fight manfully vnder his banner a-  
gainſt ſinne, yet after falleth backe, and

diuerteth all his strength and skill to the aduancement of Sathans kingdome, and to the promoting and furtherance of iniquitie.

The vse.

The vse of this doctrine, is, as to vrg vpon vs that dutie which wee of right owe vnto the Lord, namely, of giuing the strength and power of all that is vs vnto him, so to condemne our generall defect herein. For marke how vnwilling and backward men for the most part are in this dutie. Howe hard matter is it to perswade them to employ their Iudgements and Conceites, and that power of Vnderstanding, which God hath given them, to the searching out of Gods Truth, and to the getting of sound knowledge and good iudgement in matters of Religion? What a death is to the most to beate their heads, or trouble themselves with the matters of that qualitie? How loth are they to labour to make their memories store-houses of good thinges? You shall haue many that will take a great deale of paine to learne Ballads and idle Songs, who would grudge to learne a few Questions and Answeres of a Catechisme. H

liuely and quicke are mens affections in matters of Vanitie, matters of profite, matters of no moment in comparison: and yet howe dead, and vtterly without life in the best occasions, how dull and without Spirit in matters of Religion? Howe apt are mens Tongues to talke of the things of this world? How euen eloquent is euery man in matters of that nature, you shall see fewe who want wordes to expresse that which they haue conceiued: but (alas) how mute, howe barren, howe harsh, when they come to speake of Gods matters? Howe able are mens feete to trauaile, and their bodies to endure iourneyes, for their profite, or delight? how little reckoning they make of wayes or weathers vpon these occasions? But howe soone bee they wearie, and howe quickly doth weather and way discourage them, when their bodies and legges are to bee employed in repaying to the publique places of Gods seruice? How easie is it with some to keepe their eyes open, euen whole nights sometimes, at idle gaming: and howe hard for the same persons to holde vp their head one

1 Heb. 5. 11

poore houre at the hearing of a Sermon? How quickly do men listen, when any matter of profite is related to them? how dull of hearing t, when the holy Worde of God is preached vnto them? How open are mens handes, in taking whatsoever they can lay hold of? one for briberie, another for vsurie, another for false gaine in buying and selling, another in pilfering, every man for his advantage: but (alas) how fast-fingered and close-handed are they, when any thing should come from them to a good purpose? How ready are many to be at charges, not caring what they spend some in hawking, some in reuealing some in brauerie for their backes, and yet murmur at a penny to be bestowed to a charitable vse? This is not to *giue our members as Weapons of Righteousnesse vnto God*, but rather as weapons of Iniquitie against God? Let vs then end this poynt, and let this be the conclusion: you see what we are all here commaunded, euen to employe all to the seruice and honour of him from whome wee haue receyued all that God hath giuen vs power to conceiue

vs giue that power to the learning of  
 his will: he hath enabled vs to remem-  
 ber, let vs employ that facultie to the  
 hoording vp of good things. He hath  
 giuen vs hearing, let our eares be open  
 to receiue Instruction, and to *hearken*  
*what the Lord God will say* u: Hee hath *u Ps. 85. 8.*  
 vouchsafed vs many good parts both of  
 body and minde, let vs consecrate them  
 all to the carefull and religious practise  
 of holy duries. Thou who hast beene  
 a *Swearer*, let not thy tongue bee any  
 more a *Weapon of Sinne*, to blaspheme  
 God, and to abuse his *glorious and feare-*  
*full Name* w, but let it bee an Instru- *w Den. 8.*  
 ment of honouring God. Thou who *5 8.*  
 hast beene an Adulterer, let not thy bo-  
 die bee any more a sinke of vnclean-  
 nesse, but labour to *possesse thy Vessell*  
*in holnesse and in honour* x. Thou who *x 1. The 1.*  
 hast beene a Drunkard, make not thy *4. 4.*  
 stomacke a receite of riotous superflui-  
 ties, and a waster of Gods good crea-  
 tures, but vse Gods blessings so, that  
 thou mayest be the fitter for Gods Ser-  
 uice. Thou who art a Sabaoth-breaker,  
 whose feete are wont to carry thee from  
 the house of God, sometime to the  
 Ale-

Ale-house, sometimes to viewing thy grounds, sometimes to places of disorder, and sometimes through thine owne backwardnes, haue vtterly denyed to doe their office, and haue stayed thee loytering at home, let them heereafter bring thee cheerefully to the worshippe of thy God.

In a word, let euery man enter secretly betwixt God & his own soule into a vow that heereafter hee will deuote all the intention of his minde, all the strength and power of his Bodie, first to the vnderstanding, and then next to the practising & execution of those holy duties, which God hath ordained, *that wee should walke in them y.* This is, to *giue our selues to God* *this is, to giue up our members as weapons of Holines to the Lord.*

y Eph. 2.  
10.

Now followeth the Reason inserted by the Apostle, to presse & perswade those to two degrees of Obedience. *As they that are alike from the dead.* By Dead, the Apostle vnderstands, the death of sin, in which wee are all by nature Dead z. For albe it to speake properly, in regard of our backwardnes, by nature to commit Sinne, w

z Eph. 2. 2

may be truly said to *live in sinne*: yet inas-  
much as the wages of *sin* is *Death* a, & we a *Rom. 6.*  
so long as we are vncōverted, are nought 23.  
else but a very *body of Death* b: therefore b *Rom. 7.*  
the Scripture speaking of our naturall e- 24.  
state, saith wee *are dead in sinne*: so that by  
men *alive from the dead*, the Apostle mea-  
neth, men quickened by the spirite of  
grace, men begotten againe into a newe  
life by the Gospell, and (as himsele also  
speakech,) *alive to God in Iesus Christ our* c *Rom. 6.*  
*Lord* c.

11.

This newe life is in all who are the  
Lords, inasmuch as *his power towards those*  
*that beleeue, is according to the working of his*  
*mighty power, which hee wrought in Christ,*  
*when hee raised him from the dead* d. The d *Eph. 1.*  
fountaine hercof vnto the faithfull, is Ie- 19. 20.  
sus Christ. For as *God the Father hath sea-* e *Ioh: 6.*  
*led him* e, to *save his people from their sinnes* f, 27.  
so he is *the Life* g, and he quickeneth whom f *Math. 1.*  
*hee will* h. The inward and secret a- 21.  
gent, in enliuing the dead soule of man, g *Ioh: 14.*  
is the Spirit of God, who is therefore cal- 6.  
led the *Spirit of Life*, freeing those which h *Ioh. 5.*  
shal be saued from the *Lawe of Sinne and of* i 1.  
*Death* i. i *Rom. 8.*

k 1. Pet. I.  
23.

1 Act. 5. 20.

The outward Instrument herein, is the Ministerie of the Worde; which is for that cause termed, *an immortall seed*, and *the Word of Life*. Nowe the force of *Pauls* reason in a word is this, that wee are therefore to consecrate our selues, our soules, and our bodies, vnto the holy obedience and seruice of God, because wee are by grace brought into a more excellent estate then we were in by Nature, and therefore it will be a shame for vs to yeeld our selues to the seruice of *Sinne*, being by the power of Gods spirit freed from the death and captiuitie of *Sinne*.

The 4. doct.

The doctrine then rising from hence is this; that their very conuersion it selfe from the state of condemnation into the state of grace, doth vrge the practise of new obedience vpon those which thinke themselves to bee Gods seruants. This is cleere by the course and carriage of this place: It is *Pauls* reason, why *sinne* is to bee withstood, and obedience with the fullest intention of our endeavour to bee giuen vnto God, because if wee bee Christians indeed, wee bee freed from the bondage and death of *sinne*, and by

by the power of the resurrection of Iesus  
Christ are raised vp to the life of Righte-  
ousnesse. It is the same with that in the  
beginning of this Chapter m. *Shall wee* m Ver. 1.2  
*continue still in sinne? God forbid: How shall*  
*wee that are dead to sinne, live yet therein?*  
That is, If the power of Christs death  
hath killed *sinne* in vs, and even deaded  
the strength and vigour of our naturall  
corruption, how shall wee then, nay,  
how can wee yeeld vp our selues to the  
actise of it, and take delight in com-  
mitting it? This poynt, namely, that a  
different manner of conuersation from  
their former, is expected of those which  
professe Religion, and will bee reputed  
Christians, is as plaine and as expresse in  
Scripture, as any can bee. It is the  
principall Argument of this present  
Chapter: and *Paul* in all his Epistles ay-  
eth at it. Iustification and Sanctifica-  
tion, Freedome from the guilt of *Sinne*,  
Freedome from the filthe of *Sinne*,  
Liberance from the damnation of *sinne*,  
deliuerance from the Dominion of  
*sinne*, are still by him brought in, and  
counted as companions vndiuided. And  
worth the noting, how all the par-  
ticulars

particulars belonging to Saluation, are vsed  
 in the Scripture as inducements to holi-  
 nesse and Obedience. What is the scope  
 of our election? *that wee should bee holy*  
 n Eph 1.4 *and without blame before God in loue n: why*  
 were we redeemed? that whereas hereto-  
 fore our *minds were set on euill workes*, we  
 o Col. 1.22 *might now bee made holy o*, and renoun-  
 p 1. Pet. 1. cing our former *vaine conuersation p*  
 18. *might both in our Bodies and in our Spirit*  
 q 1. Cor. 6. *glorifie God q*. To what hath the Lord  
 20. *called vs? not to uncleannesse, but vnto holi-*  
 r 1. Thes. *nesse r*. As he which hath called you (sayt  
 4. 7. *S. Peter) is holy, so be yee holy in all manne*  
 s 1. Pet. 1. *of conuersations*. What is the drift of a  
 15. *Preaching? that they which are a sleepe*  
*in sinne, should awake, and stand up from*  
 t Eph. 5. 14 *the dead t*, and bring forth frutes wor-  
 u Math. 3. *shipp u*, *using not after the*  
 8. *iustices of men, but after the will of God*  
 w 1. Pet. Whereof is Baptisme a pledge and sym-  
 4. 2. *boll vnto vs? that beeing grafted vnto*  
*Christ, to the Similitude both of his death*  
*and of his Resurrection also, wee should*  
*henceforth not serue Sinne, but walke in*  
 x Rom. 6. *newnesse of life x*. And why is the Lords  
 4. 5. 20. *Supper? Even (as the Pasleouer of the*  
*to the Israelites) to bee a signe vnto*

and a remembrance betwixt our Eyes, that  
the Law of the Lord may be in our mouth y. y Exo. 13. 9  
What doth our adoption vrge vpon vs?  
That wee should bee followers of God as  
care children z, and passe the time of our z Eph. 5. 1  
dwelling here in feare a. Our vnion with a 1. Pet. 1.  
Christ, by which wee are become euen of 17.  
his flesh and of his bones b: what doth it re b Eph. 5.  
quire? That we should seeke those things 30.  
which are aboue, and mortifie our Members  
which are on earth c, not taking the Mem- c Col. 1. 1. 5  
bers of Christ d, to make them Instru- d 1. Cor. 6.  
ments of vngodlinesse. Whereas the 15.  
spirit of God dwelleth e, in those which e Rom. 8. 11  
the Lords, what are we thereby put  
minde of? That our Bodies are the  
temples of the holy Ghost f, and that there- f 1. Cor. 6.  
fore, wee must mortifie the deedes of the 19.  
flesh g, and not fulfill the lustes of the g Rom. 8.  
flesh h. What worke hath Faith in 13.  
those that beleue? It purifyeth their h Gal. 5. 16  
works i, and it worketh by loue k, ma- i Act. 15. 9  
keping them in whome it is, to bee ney- k Gal. 5. 6  
ther idle nor vnfruitfull in the knowe-  
ledge of Iesus Christ l. The loue which l 2. Pet. 1. 8  
one professeth to beare to God, what doth m Psal. 97.  
it binde vs to? To hate Euill m, and to 10.  
doe that which God commandeth n. That n Deu. 10.  
Hope 1.

Hope which ariseth out of true Faith, what doth it teache? *Every man that hath it in him, to purge himselfe o, and in as much as he looks for a Saviour from heaven, to haue his conuersation in heaven p, and to liue soberly, righteously, and Godly in the present world q.* In one word, the profession which we make, what doth it presse vs to euen this in brieft, that wee should depart from iniquitie r. Thus you see, how euery specialtie, in the course and order of our saluation, confirmeth this doctrine of the Apostles: namely, that being now become Christians, and in our strong perswasion *deliuered from sinne, we should liue in righteousness s.* And indeed (vnto all the Scripture shalbe made vntue) who so is careless of this duty, of manifesting the purgation of his conscience from dead workes, by a liuely seruice of the liuing God t, hath no assurance of Election, no certainty of redemption by Christ, no testimonie of effectuall calling, hath not profited by preaching, his Baptisme is to him but a naked signe, hee is an vnworthy committer to the Lords boord, a bastard, & no true childe of grace, an alient from Christ, a man voyd of Gods spirit, without faith witho

o 1. Ioh. 3.

3.

p Phil. 3.

20.

q Tit. 2.

12. 13.

r 2. Tim. 2.

19.

s 1. Pet. 1.

24.

t Heb. 9.

34.

without loue, without Hope, & in briebe,  
a meere dissembler, one whose portion *Mat. 24*  
shalbe among *Hypocrites* u, inasmuch, as, *51.*  
having a shew of godlines, he hath utterly de- *w 2. Tim:*  
stroyed the power thereof w. *3.5.*

This point of Doctrine, meeteth full The Vse.  
with the cōmon euil of these times. Men  
take vpon them to professe religion, and  
to be called Christians, but yet are not in  
their conuersations, as men *aloue from the*  
*dead*, as *newe Creatures* x, as persons free x *2. Cor.*  
*from sinne, and made the seruants of Righte-* *5.17.*  
*nesses* y, there is no testimony that their y *Rom. 6,*  
affections are dead to the *pleasures of sinne* *18.*  
z, or that they are led by the *Spirit of God* z *Heb. 11.*  
Looke how they were wont to liue, in *25.*  
the *seruice of lustes and diuers pleasures* b, in a *Rom. 8.*  
the *vanity of their minde* c, bringing forth *14.*  
no fruites but the *vnfruitfull works of dark-* *b Tit. 3.5.*  
*nes* d, so they liue still, they *turne euery one* c *Eph. 4.*  
to *their race, as the Horse russeth to the bat-* *17.*  
tle, as though christianity were nothing d *Eph: 5.*  
but a title, & it were inough to saluation, *11.*  
to be able to name *Christ Iesus*. Wherun- *eler. 8.6.*  
may I liken this generation? They are  
like vnto certaine galley pots & painted  
boxes, standing vpon the outside of Apo-  
thecaries shops, on which, (to draw custo-

mers) are written the names of such and such spices and confections: but if you looke into them, you shall find nothing in them, but dust, or cobwebs, or waste and vnprofitable papers: such are they: by their profession they haue (as it were) written vpon them *Holinesse to the Lords*: but looke further into them, behold and marke them, in their callings and conuersation, what truth, what faithfulness, what mercie, what bowels of compassion, what meeknesse, what humility, what peaceablenesse, what withdrawing their desires from the world, may bee found amongst them; alas, you shall see little that is answerable to the outward shew. It may bee truely said of them, as it was of the Church of *Sardi*: They haue

[*Reu.*]. 1. *name that they liue, but they are dead* they are sayd to bee Christians, but they speake of any true goodnesse, of any liue of grace, of any quicknesse of Religion: they are euen stricke dead, vtterly qualified, and euen now readie to *be cast off*

*gloh.* 15. 6 *a brauneh g,* and to bee left as fuel to

*h Mar.* 9. *that vnquenchable Fire h.* Let all hollow and fruitlesse professors thinke vpon this: In the day of Christ, it is not

nam

name and a profession that shall excuse  
 vs; if wee haue not *broken off* our olde  
*sinnes* i, but lye still dead and groueling i *Dan 4.*  
 in them, be our opinion nowe and con- <sup>24.</sup>  
 ceit what it will, God will *plucke vs out*  
*of his Tabernacle, and roote vs out of the* k *Ps. 25.5.*  
*Land of the Liuing* k; and we shall neuer l *Ps. 106.5*  
*see the felicitie of his chosen* l. Learne a  
 similitude from outward thinges. An  
 Husbandman or Master of an Orchard,  
 howbeit, hee may beare with the naked-  
 nesse of a Tree, in the Winter season,  
 hoping that yet there remayneth some  
 life in the roote, which in conuenient  
 time will shewe it selfe; yet when the  
 Spring is come, and the Sunne brea-  
 keth foorth in his strength, cherishing  
 the creatures on Earth, and drawing  
 out the heate which is hidde in the  
 rootes, into euery Braunch, if yet  
 then it remayneth barren, shewing no  
 buds, nor giuing no hope of Fruite,  
 hee beginneth to bee cleane out of  
 conceit with it, and resolueth, that it  
 shall trouble the ground no longer, but  
 shall make wood for the fire. Euen so  
 the Lord, who (as Christ sayth) is

m *Ioh.* 15. 1

the grand *Husbandman* m of his Church, though hee might seeme in a sort to beare with vs in the dayes of our former ignorance, when we had little or no meanes to drawe vs on, but were even like Trees in a hungry soyle, hauing neyther Sunne to warme vs, nor showers to refresh vs, yet nowe, the Spring being come, the light of knowledge shining cleerely vnto vs, and the Lorde watering vs from Heauen with the sweete deawes of his most blessed Word, if we yet continue in our wonted barrennesse, without any buds of grace without any fruites of holynesse, how can wee thinke, that the Lorde should possibly forbear vs, how should we escape the Axe of his iustice to be hewed downe and prepared for the fire : Againe, to vrge it yet farther : If the husbandman come the first yeare looking for Fruite, and find nothing but leaues hee may perhaps impute it to the vnseasonablenesse of the yeare, or to the want of dressing ; and so, bestowing more cost, may liue in hope for the next yeare, or the third yeare : but if the Lo

his expectation be answered with leaves  
only; or, if there be some poore fruit,  
it be, when it is tasted soure and vnfa-  
uourie, hee is so much the more dis-  
contented with himselfe, that hee hath  
long forborne it, neyther shall any  
man perswade him any longer to en-  
dure it. So the Lorde our God, view-  
ing and beholding vs here, which come  
to this place, although yet hitherto the  
greatest part of vs haue brought forth  
nothing but a fewe thinne leaves, a cer-  
taine bare profession and name of Re-  
ligion, may in his patience and mercie  
suffer vs yet a little longer, yet within  
a while the fire of his Indignation will  
break out, suddenly and finally to con-  
sume vs.

Consider the Parable in the Gospell  
of the owner of the *Figge-tree* was  
content at the request of the *Dresser* to  
beare with the fruitlesnesse thereof foure  
yeares together; yet at last, if after a  
while *digging round and dunging*, it beare  
no fruit, then that Sentence, *Cut it downe*,  
shall fall vpon it: A heauie doome? If  
the Lorde would but cut it, and prune

in *Luke* 13.  
6. &c.

it, and pare it, yea, though it were ver  
neer the quicke, yet there were some  
hope; but, *Cut it downe*, away with it  
it keepeth the ground also barren: this is a

o *Pro. 19.* the roaring of a Lion o, or like the messenger  
12. of Death p, and woe bee to him that doth  
p *Pro. 16.* not feare it.

14. Let this bee a Motiue to vs, like me  
e *Heb. 6. 1* aliuē from the dead, to shewe our Re  
pentance from dead Workes e, by  
the fruites of holy obedience  
in our liues.

**FINIS.**

TH for  
are  
see  
ding

# THE WISE MANS Verdict.

*Wherein the wicked are diuersly  
cast, and the Righteous cleerely  
acquited from a hopelesse  
Death.*

Prou. 14. 32.

*The wicked shall be cast away for his ma-  
lice, but the Righteous hath hope in  
his Death.*



WE haue a Rule giuen  
vs in the Scripture,  
not to iudge of any  
man, by his present  
outward Estate: be-  
cause (as the Prea-  
cher saith) *All things  
come alike to all a: nay* a *Eccl. 9. 2*

For the most part, the wicked of the world  
are not plagued with other men b: So that b *Psf. 73. 5.*  
hee which shall passe his verdict, accor-  
ding to the outward accidents, shall

*c Is. 5. 23. iustifie the Wicked, and cause-lesly con-*  
*d Ps. 73. 15 demne the Generation of Gods children d.*

*David* therefore hath given vs another rule, namely to passe by, the present outward condition of such, as an insufficient  
*e Psal. 37. witnes, and to marke the end e of both, be-*  
 37. 38. cause by th' issue of both, a man shall nu-

lie vnderstand the state of both. Nowe if our care be to follow this direction, & to learne to know by the examination of the Ends, whether of the two is the bet-

The diuision ter, to be *Wicked*, or to be *Righteous*, wee cannot haue a truer glasse, wherein to behold both, then this speech of the wisest *Solomon; The wicked shalbe cast away for his malice: there is the end of the wicked: but the Righteous hath Hope in his death: there is the Conclution of the Righteous.* Of these two parts, I wil speake in order.

The substance of the first Part is concerning a Punishment to be inflicted vpon a certaine man: for the cleering whereof, we are to examine three things  
 Of the 1. 1. The name of the Offender, *Wicked*  
 par. in which 2. The Nature of his offence, *Malice*  
 of the 3. The quality of his punishment, (*cast away*)  
 doct. of the 1. The name of the Offender, *Wicked*  
 2. The Nature of his offence, *Malice*  
 3. The quality of his punishment, (*cast away*)

The Name by which the Offender is here

here designed, is *Wicked*: a name very fit-  
 lie agreeing to euery man by nature. For  
 when *the Lord looked downe from Heauen*  
*upon the children of men, to see if there were*  
*anie that would vnderstand and seeke after*  
*God, they were all corrupt, there was not one*  
*that did good, no not one f.* So that so long *f Ps. 14.*  
 as a man continueth a meer natural man, *2. 3.*  
 that is, one who as he was at first *borne*, *g Ps. 51. 5.*  
*Iniquitie g, so goeth on to drinke Iniquitie h* *Job. 15.*  
*like water h*: he is very deseruedly intitled *16.*  
 with this name, *A wicked man*. And there- *i 1. Cor. 2.*  
 fore by *Wicked*, here we must vnderstand, *14.*  
 the *Natural man i, without Christ k, not k Eph. 2.*  
 seeing yet renued in the spirit of his minde *l, 12.*  
 nor begotten againe vnto a liuely hope *m, by 1 Eph. 4. 23*  
 the word of Truth *n. m 1. Pet.*  
 Now the Offence which maketh him *1. 3.*  
 liable to the ensuing punishment, is *Ma- n 1. 1am. 1.*  
*ice*: which word is not here to be restrai- *18.*  
 ned according to the common vse of it in  
 our language, to the *sinne* of vncharitable-  
 ties alone, though euen that *sinne* also may  
 be well brought within this compasse:  
 but it is heere of a larger extent, it is the  
 very same which *Moses* calleth a root that  
 bringeth forth gall and wormewood: that is,  
 as it is also there expounded, a walking

according to the stubburnesse of a mans owne  
 heart, making light of the wordes of  
 o Deu 29. the Curse o, against sinne. It is that which  
 18. 19. Salomon speaketh of else-where p, when  
 p Ecc. 8. 11 the Heart is fully set to doe Evil. It is that  
 which Isay mentioneth, when men drawe  
 Iniquitie with cords of Vanitie, and Sinne as  
 with Cartropes q: studying how to com-  
 mit more vngodlines. It is as that which  
 q Ifs. 18 Paul termeth a despising the Riches of Gods  
 bounty, not knowing that it should leade to  
 Repentance r.

r Rom. 2. 3.

4.

f Ps. 50. 17

t Job. 21.

14.

In one word, it is that Sinne, which  
 David toucheth in the Psalmes f, a hating  
 to be reformed, together with a scornefull  
 casting the Word of Gods behind one: a man  
 seeming to say to God as the wicked speak  
 in Job 13; Depart from mee, for I desire not thy  
 knowledge of thy wayes. This is the Sinne  
 of Malice in this place: namely, a hard-  
 ned, retchles, secure, peruerse, obstinate  
 continuing and going on in sinne without  
 Repentance. This is the Offence.

The punishment followeth, shall be  
 cast away: the verie name whereof (man  
 thinks) should make our entrailes to trem-  
 ble, our lips to shake, and rottennesse to enter  
 into our bones u. For surely, of that man  
 againe

u Hab. 3.

16.

against whom it shalbee awarded, it may be trulie said, as was said of *Indas*, *It had bene good for him if hee had neuer bene borne* w. And the same may well say, as did *Iob* w *Matth.* in his perplexitie x, *Let the Day perish* 26.24. *wherin I was borne, & the Night when it was* x *Iob.* 3.3. *said: There is a man child conceived. Why* 11. *died I not in the byrth, or why ayled I not when I came out of the wombe?* And for mee, although I had the *Tongue of the Learned* y *1s.* 50.4. nay albeit I could speak with the *tongues of Angels* z, yet I were not able to describe z. *1. Cor.* it vnto you as it is: for that which can- *13. 1.* not enter into anie mans heart to conceiue, passeth the skill of any man to expresse. Notwithstanding, I will endeavour it, that so by the consideration of the punishment, wee may learne to beware of that Offence, that is able to lay vs open therevnto.

This punishment then to be *Cast away*, or to be forsaken of God (for so I doe account it all one,) hath three degrees: 1. It is begun in this life. 2. It is encreased at the time of death. 3. It is perfited at the day of Iudgement.

Of these 3. degrees, I will treat in severall.

First

First of all, *The wicked is cast away for his malice* in this life, when as the Lorde bringeth vpon him that euill, which in one place the Scripture calleth *the Spirit of Sumner* a: in another, *a reprobate minae* b: in the third, a *Heart that cannot repant* c: in a fourth, a being *past feeling* d. It is the same which wee commonly call, hardnesse of Heart, when a man is so benumbed, that he cannot be moued eyther with the promises of Gods Mercies, or with the feare of his Iudgements: he is not affected with the one, nor affrighted with the other. Of all the iudgements which the Lord can inflict in this life, this is the most terrible, and such, as that those which knowe any thing, haue learned to feare it more, then eyther the plagues of *Egypt*, or the botches of *Iob*, or all other outward miseries whatsoeuer. God layd many punishments vpon *Pharaoh*, but this exceeded all, when he sayd, *that he would harden Pharoans heart* e. If *Pharaoh* had had a yeelding & a relenting heart, those other outward afflictions might haue bin profitable vnto him: but because his heart was hardened, those punishments were vnto him but as the fore-runners

runners and preparatiues of eternall destruction. In Deuteronomy f, the Lord f Chap. 28. threateneth many iudgements vpon disobedience, but that is the most grieuous, *I will smite thee with blindnes, and with astounding of Heart* g. David knew and considered this right well, and therefore after the committing of his great sinne, hee begged earnestly of God: *O cast me not away from thy presence, and take not thine holy spirit from me* h. Hee cared not what became of him, so that the spirit of the Lord might abide stil with him, to mollifie and to soften his hart, and to dispose & frame him to obedience. So in another place he prayeth, *Keepe thy seruant from presumptuous sinnes let them not reigne ouer mee* i. As i Ps. 19. 13 if he had said, *Lord, neuer suffer me to come to that extremitie, to sinne with an high hand against thee, so that all feare of thy Iustice should be taken from me.* These were Davids sutes, trembling within himselfe at the very thought and conceit of this punishment. As it is a fearfull punishment, so it is that which the Lord, most-whately afflicteth vpon the obstinacie & wilfulness, and malice of godlesse people; according as is shadowed out vnto vs in the Parable

g *Sinore cordis.*

h Ps. 51. 11

i Ps. 19. 13

k 1/.5.1.  
 &c.

Parable of the Vineyard vsed by the Prophet k. There the Lord compareth the house of Israel vnto a Vineyard planted in a very fruitfull Hill; which, notwithstanding very great cost bestowed, remained altogether fruitlesse: the Lorde looked that it should bring forth grapes, and it brought forth wilde grapes: hee expected Iudgement, but behold oppression, for Righteousnesse, but behold a crying: Now (sayth he) I will tell you what I will doe to my Vineyard, I will take away the hedge thereof, and it shall be eaten up, I will breake the wall thereof, and it shall be troden downe, and I will lay it waste, &c. All which sheweth that when men haue long abused the Lords long suffering, and haue still hated to be reformed, he will leaue them (as it were) to the spoyle, he will withhold from them the graces and blessings of his Spirit, and will keepe away all good meanes that might better them, and will giue them ouer to those vile courses, from which his mercy, and patience, and louing kindnesse could not reclaime them. Thus it is iust with God, to make one sinne the punishment of another, to reuenge the malice of the wicked with a hard

ned heart, to lay *Iniquitie upon his Iniquitie*  
 l, and to let him that will needs be *filthy*, to 1 *Pf* 69. 27  
 bee *filthy still* m. And for this cause the m *Ren*. 22.  
 Lord so dealeth with the *malicious wicked* 20.  
 man, that eyther he is neuer reprooued by  
 the Ministry of the Word n, or else if he n *Hos*. 4. 4  
 be reproued and taught, his heart is made  
 fat, and his eares heavy, least hee shoulde vn-  
 derstand with his heart, and so conuert and  
 be healed o. This is the first Degree of o *I*. 6. 10.  
 Reiection.

The second is at the time of death, and  
 that hath three branches: for at death, one  
 of these three things alwaies befallerh the  
 wicked person. First, either hee dieth sud-  
 denly; secondly, or hee dyeth suddenly;  
 thirdly, or hee dyeth desperately. And first  
 of dying suddenly. It is the cōmon opiniō  
 of many, and they do there by viterly be-  
 lieue their owne soules, that howsoeuer  
 they do demeanethēselues in their course  
 of life, yet they shal haue a time for prepa-  
 ration to another world, some lingering  
 sicknes, giuing thē a sufficient warning of  
 their end. In this time, their meaning is to  
 dispose of their conscience, and by the  
 best aduice they can get, to make prouisi-  
 on for their soules. But nowe it falleth  
 out

out many times, that the Lord frustrates  
 and disappoints this idle hope, and they  
 which imagine by a lingering sicknes to  
 haue time inough to be prepared, go down  
 p *Iob. 21. 13* suddenly to the graue p. Thus the *Rich man*  
 in the Gospell, when hee was in his best  
 hopes of a long and contented life, ima-  
 gining that he should haue time ynough  
 to spend that quietly, which he had got-  
 ten gree lily, was suddenly arrested with  
 that killing message, *O foole, this night wilt thou*  
 q *Luk. 12. 16. 20.* they fetch away thy Soule from thee q. So  
*Belshazzar* the King of the Chaldeans  
 when he was in his greatest iolitie, in his  
 royall feast, and (as it is most likely) had  
 not so much as a thought of death, saw  
 the writing vpon the wall, that his King-  
 dome was numbred, and the same night he  
 r *Dan. 5. 5.* was slaine r. Thus was *Korab* and his fa-  
 26. 30 ction suddenly swallowed vp in the mid-  
 s *Numb. 16* of their Rebellion s. Thus was *Ishb-  
 31, 32. beth* smitten in the dead of his sleepe  
 t2. *Sa. 4. 7* Thus the house fell on *Iobes* children  
 while they were in the height of their  
 u *Iob. 1. 19* banquet u. Thus *Ananias* and *Saphira*  
 funke downe at *Peters* feete, in the mid-  
 w *Act. 5. 5* of their lying hypocrisie w. So we haue  
 10. scene and heard and known many taken  
 awa

away at that very instant, and put out like  
a candle, & cut off as the top of an *Eare of*  
*corne* x, whē, of all thoughts, the thought x *Iob. 24.*  
of death hath beene furthest from them. 24.

Not that I take vpon mee to determine  
peremptorily, that every one who so dy-  
eth, is damned; for Gods *Iudgements are*  
*unsearcheable*, and his wayes past finding out  
y neither can death after what fashion so *y Rom. II*  
euer it cometh, come sodaine to him that *33.*  
is prepared: but this is that which I stand  
vpon, and which I haue (I thinke) suffici-  
ently proued, that the Lord both can &  
doth many times by a sodain iudgement,  
make voyd their hopes, who trusting to  
a preparation in their last sicknesse, doe  
neglect the best time, and the fittest op-  
portunitie for *Repentance*.

Well, put case the *Malicious wicked man*  
escape this first *evil*, & be visited after the  
most ordinarie *visitation of all men* z, yet  
behold the *wrath of the Lord* is not so tur-  
ned away, but his hand is stretched out still a,  
his *storehouse* b of Iudgements, can af-  
ford another Plague; and that is *sullen-*  
*ness* & blockishnes, such a sicknes seazing  
vpon a man, which together with weak-  
ness of body, brings dulnes of heart. and

z *Numb:*

16 29.

a *II. 5. 25.*b *Deu. 32.*

34.

drowlines of spirit. The Lord hath the hearts of all men in his hand, the opening & vnlocking them is a thing onely in his power; & as he is merciful to offer grace so hee is iust to punish the contempt of grace: and for that cause he doth often inflict this iudgement, that those mē should in their sicknesses and at their deaths forget themselues, which in their liues time forgot God. This is that *fatnesse of heart* which *Danid* noteth in the *wicked*: *Their*

c P/. 119. *heart* (saith he) *is fat as grease* c. *Paule* calleth it, *a vaile layd ouer the hart* d. We haue

d 2. Cor. 3. a pregnant example hereof in *Nabal* e the very true patterne of a right world

e 1. Sa. 25. ling, *He made a feast like the feast of a King* at his sheepe-sheering; his *belly* was full

f Pbs. 3. 19 *God* f, and his good cheare was his glory the next morning *his hart died within him* and he was like a stone; there was no mo-

sence or tast of goodnes in him, then in stone; within some ten dayes after he dyed. He had (as we say) in these *ten daies*

faire time to repent: but how could he his senses were locked vp, and his soule within him was benumbed, so that if *e*

*Samuel* himselfe (which was then b-

g *Vers. 1.* newly dead g) had bin liuing, and prese-

with him, or some such other, & had vsed  
his best skill and gitt to perswade him, all  
had bin but lost labour, God had forsaken  
him, and in his iustice euen sealed him vp  
in his owne dulnes. The Lord knowes,  
that our times are euen full of many such,  
men and women, euen possessed in their  
sicknes with the *spirit of slumber*, making  
themselves belecue, that all with them is  
well, when they neuer yet knew what it  
was to be in danger of Gods wrath, pre-  
suming to haue a part with God, and yet  
perceiue not howe they haue displeased  
God. Talke with thē of their knowledge,  
that vnderstanding they haue in the mi-  
stery of Christ, inquire touching their fee-  
ling, what apprehēſion they haue of *sinne*,  
what true longing they haue after the  
righteousnes of Christ; these thinges are  
addles vnto them; you shall find in them  
no savor of sound knowledge, no tokē of  
true repentance, no fruit of liuely faith, no  
testimony of a well-grounded hope, no  
taste of ioy, as looking for a better life:  
you shall heare no bewayling of former  
sins, no bemoaning or lamenting them-  
selves, no labouring for assurāce of Gods  
mercy; nothing but wofull deadnesse

and dulnesse of spirit, breaking out (perhaps) now and then into some generall termes of acknowledgement, or of desire of mercy, but nothing which may argue a through touch, or a comfortable expectation of Gods fauour. The ignorance of this point deceiueth many, and bewitcheth a number of Soules. For mens ordinary opinion is, that if a man can perfectly say his prayers (as we call it) he can say (*I crie God mercie and all the world*) or testifie that hee belieues in Iesus Christ (which is yet more then many can make shew of) and protest a willingness to dye, and so depart as meekely as a Lambe, or goe away as quietly as a Bird in a shell, that then he is certainly saued and there is no doubt but he is with God. But (alas) I pray bee not deceived. Dauid speaking of the wicked of his time, sayeth, *but there were no bands in their death, they slept as quietly, and died quietly: yet he saith after, That God doth cast them downe into desolation, and that they are horribly condemned.* And it is most sure, that a man may (to the eye of the beholders) dye peaceably, and haue many ordinary good words in his mouth, and yet go to Hell.

*Pf. 73. 4.*  
*18, 19.*

Our Saviour hath spoken it, and it must  
 be true, That *many shall say to him, Lord,*  
*Lord,* which for all that shall bee put off  
 with this, *Depart from mee, I neuer knewe*  
*thee.* And therefore, howsoever I would *i Matth. 7*  
 not perswade any, to be rash in his iudge- *22, 23.*  
 ment touching others, but to leaue Gods  
 courses to himselfe, yet it is wisdom for  
 every man to feare this for his owne par-  
 ticular, and not to flatter himselfe in his  
 owne dulnes, but to beg earnestly of God,  
 that howsoever otherwise he shall thinke  
 good to deale with him, yet he would not  
 leaue him to a dead hart, but wold quicken  
 his desire to the mercie of Christ, by the  
 lively sence of his own vnworthines.

The third branch of this *casting away* in  
 the time of death, is by leauing him to die  
 desperatly, that is, with some feeling of  
 his misery, but without any tast of comfort. And  
 this cometh to passe two waies. Some-  
 times the wicked man hauing in his sick-  
 nes some apprehension of *sinne*, and some  
 kind of desire to heare comfort, & (it may  
 seeme to others seeming, some fitnesse to re-  
 ceiue it, yet it so cometh to passe in Gods  
 most iust dispensation, that at the instant  
 there is not a man to bee found, that is

able to apply spirituall comfort vnto him, that knoweth how to dip the tip of his finger in water, wherewith to refresh his wearied & fainting soule. For, whatsoever wee thinke of it, it is a matter of more skill then we are aware of, to know how to speake to the heart of a sick man. I say faith, that he had the tongue of the learned giuen him, for this one piece of seruice to know to minister a word in time to him that

is weary k. And although when one is sicke, many will come to testifie the kindnesse, and will speake (according to their skill) to comfort the patient, yet it may be sayd of the most, as Iob said of his friends, *Miserable comforters they are*

For these general speeches, *Cal upon God* and, *Be of good cheare*, and, *you shall doe as I doubt not*: and, *Feare ye nothing*, and the like; they bee to no purpose, they are like playsters too little for a sore, and many times as vnfit, and as vnseasonable as is *Snowe in Summer*, or, as the *raine*

in *Pro. 26. Harvest time*. Now (I say) the Lord oftentimes so dealeth with the wicked, though he wisheth comfort, yet (as is sayd of the hungry prodigall) there is no man that can giue vnto him n. For

n *Luk. 15.*  
15.

God oftentimes, for the sinne of a Nation, sendeth such a *famine of the Word*, that men *running to and fro to seeke it, shall not find it* o: so it also falleth out diuers times o *Am. 8.*  
 In the cases of particular men, that they *11, 12.*  
 may send and seeke for one to instruct their ignorant soules, and to relieue their languishing spirits, and yet shal not light upon any that is fit for such a seruice.  
 Another way of furthering the desperat end of a wicked man (if this doe fayle) is the leauing of him to that horror of conscience, that albeit there be one with him, able to discover vnto him the infinit and unspeakeable mercy of God in Christ, yet hee shall bee so swallowed vp of dismayednesse, yet he shall not know which way to entertaine the comfort that is offered. Then he which in his life & health and iolitie, thought no sinne to bee dangerous, shall not be able to bee otherwise perswaded, but that euery small default is damnable; the diuell shall so lay open all his sinnes, the sinnes of his youth, the sins of his age, his vanity, his swearing, his riot, his contēpt of Gods word, his vncleanes, his oppressiō, & such like, & so set thē (as were) in troupes before him, that all the

comfortable speeches in the world shall not affect him, but hee shall conclude with *Cain, My sinne is greater then can be*  
 pGen. 4.13 *pardoned* p: and so as hee liued without conscience, his death shal be without comfort: as in his life time he made a mocke of the counsell of the Lord, & cast his words behind him, so now the Lord wil *laugh at his destruction, and mocke when his feare is*

qPro. 1.26 *come* q. Thus, as it is truly sayd, that the hand of the Lord is not shortened, when he is purposed to saue, so neyther is his arme weakened, when hee is minded to destroy: he is euery where round about vs, we are as it were in a circle, the further we are from one part, the neerer are we to another. If the wicked man escape sudden death, he is in danger of a dulling sicknesse: if he be free from that, he is like to fall into horror of conscience, and to bee ouerwhelmed with dispaire. Now to make the matter more apparant, the forsaking and casting away which is at the very point of death, and at the parting of the soule from the body, is meet to be considered. The course which God taketh with his children is this: When the soule is let at liberty from the prison of the

the body, it is instantly conueyed by the  
 Angels into Abrahams bosome, it returns *r Luk. 16.*  
 to God that gaue it s: as soone as the earth- *22.*  
 house is destroyed, the soule hath a buil- *s Eccl. 12. 7*  
 ding giuen of God, a house not made with  
 hands, but eternall in the Heauens t: it is ioyn- *12. Cor. 5. 1*  
 ed to the Spirits of iust and persue men u, *n Heb. 12.*  
 the long white robe of Christs righteous- *23.*  
 nelle is giue vnto it w: but now with the *w Rev. 6. 11*  
 soule of the malicious wicked man, it is farre  
 otherwise: for so soone as this House of  
 x, the body, is broken, it fareth with *x Job. 4.*  
 the soule, as with the man of whom *Amos 19.*  
 maketh y, who did flie from a Lyon, and a *y Am. 5. 19*  
 reare met him: it is escaped out of a mi-  
 serable worlde, but is in a moment  
 flunged into another miserie. It is sei-  
 ed vpon by the wicked Angels, and  
 presently brought before Gods Tri-  
 nall seate (for after Death commeth  
 judgement z: ) thence, hauing recei- *z Heb. 9.*  
 ued the Doome, it is dismissed into *27.*  
 some place a, there to bee reserved a *a Act. 1. 25*  
 everlasting Chaynes, vnto the iudge-  
 ment of the Great Day b, in a Lande *b Iude v. 6*  
 like as darkenesse is selfe, where there  
 is no order, but the light is there as dark-  
 ness c. *c Job. 10.*

Now 23.

Now let vs consider how this punishment begun in this life, and encreased at death, is made perfit at the day of Iudgement: and that is, when as the body formerly rottē in the dust, shal by the mighty worke of God be reunited to the soule, and both together punished with *euerm-lasting perdition frō the presence of the Lord,*  
*d 2. Thess. and from the glory of his power d.* This is  
*1.9.* the vphot of all, this is the last forsaking, this is an vrter and an endlesse forsaking, the miserie whereof it passeth my skill to expresse: Only thus much we may conceiue. *David* sayth, *That in the presence of God there is suinnesse of ioy, and at his right hand pleasures for euermore e:* therefore wee may bee sure, that on the contrary  
*e Psal. 16.* part, out of Gods presence, there is ful  
*11.* nessesse of miserie, and at his *left hand*  
*f Mat. 25.* woes for euermore: There is nothing  
*33.* to be found, but that which *Ezechiel* saith  
 written *in the Roll of the Booke* which was giuen him, *Lamentations, and Mourning*  
*and Wee g.*  
*g Ezech. 2.* Thus I haue vnfolded the first clau  
*9, 10.* of my Text, & the doctrine therein contained: the extract (as it were) and briefe summe of all is this: The sinner that hat

to be reformed, shall be in his life time gi-  
 ven ouer to hardnesse of heart; in the end  
 of his dayes he shall bee either suddenly  
 arrested, or else stricken in sickness with  
 deadnesse of heart; or if he be capable of  
 comfort, he shall want meanes to receiue  
 it; at the instant of death he shall be com-  
 mitted to the custody of the damned spi-  
 rits, and at the day of Iudgement both  
 body and soule shall haue their share in  
*the Lake that burneth with fire & brimstone,*  
*which is the second death h.*

h Rev. 21. 8

The vse.

I pray you let vs endeaour to make  
 some good vse of this point, and let vs  
 with patience heare it applyed to our  
 selues. I knowe that for the generall  
 wee will all bee ready to acknowledge,  
 that the *Wicked shall be cast off for his Ma-  
 lice*, and we will confesse, that it is iust  
 with God to deale so with him; but in  
 particular to lay this to our owne hearts,  
 as though we were chargeable with the  
 sinne, which is here called *Malice*, therein  
 (perhaps) wee will not bee so forward,  
 and therefore without applying, this  
 Doctrin will not bee so profitable.  
 To come to the point then, that the  
 first title of *Wicked* is well agreeing to  
 euery

euery one of vs, if wee be taken as we be by Nature, is a cleere case, and I will presume vppon all your iudgements, that you doe willinglie and freely confesse so much: all the question will be touching the latter, whether this sin of *Malice* be our *Sinne*, yea or no? and therefore that point is especiallie to bee stood vpon. I expounded *Malice* in the beginning to bee a peruerse carelesse going on in Euill, without Repentance. So that hee, whom the Lord hath diuerslie dealt with, sometimes by the outward voyce of the word, sometimes by inward checks of conscience, sometimes by crosses vpon himselfe, sometimes by iudgements vpon others, & yet remaineth unreformed, the same man he was wont to be, hee, in the language of the Scripture, is rightly called a *Malicious wicked Man*. Now what thinke we? Is there need for the finding of a man thus disposed, to make some priuy search, or, as the Prophet speakes, to *Search Ierusalem with lights*, as though it were some rare or difficult matter to light vpon a man thus conditioned? Surely no. I may rather be bold to say, as *Ieremy* did of his times, that

1 *Zeph. I.*  
12.

that if a man run *too and fro, by our streetes,*  
*& behold, and enquire,* he shall haue much k. Jere. 5. 1  
 adoe to find one that is free from this of-  
 fence. Who is there that is able to denie,  
 but he hath bene one way or another cal-  
 led vpon for a reformation of his life, to  
*cast off the olde Man, and to put on the newe,*  
*which after God is created in Righteousnes,*  
*and true holynes* 1? There is no ignorant 1 Eph. 4.  
 person, no carnall man, no contemner of 22. 24.  
 Gods word, no superstitious person, no  
 swearer, no profaner of the Sabaoth, no  
 adulterer, no wanton, no ryotour, no op-  
 presser, no sinner in any kinde, but either  
 by the outward sound of the word prea-  
 ched, or by the *smiting of his owne Heart*  
 m, or by something or other, hee hath m 2. Sam.  
 bene vrged, and moued, and perswaded, 24. 10.  
 to *returne from his euill wayes, and to make*  
*his wayes, & his works good* n: who is there, n Jer. 18.  
 that if hee were now sodenly summoned 11.  
 before God, (to *reason* o with him, and to o 1/. 1. 18.  
 answere before him, were able to denie  
 this, or to plead for his excuse, that liuing  
 vnder the ministry of the word) he neuer  
 heard any thing to the cōtrarie, but that  
 he might continue in his vngodly cour-  
 ses? This is most true, and yet (to speak  
 of

of a true & through reformation) where (almost) is the man that is reclaimed, who is not rather encreased in wickednes, and more vnlkely to be recovered thē at the first? doe not ignorant persons continue in blindnes and vnteachablenes? contempters in carelesnes? superstitious people in worshipping God after their owne deuises? swearers in taking Gods glorious name in vaine? adulterers in viciousnes? rioters in licentiousnes? oppressors in exacton? every one as hee was wont? Hee that will vndertake to be a patrone of this dissolute and worst Age of the world, let him if hee can with any face auouche the contrary: And is not this *Malice*? is not this *Obstinacy*? doth not this argue that men are incorrigible? Let vs take heed therefore, inasmuch as this is euery mans case: wee may be forborne a while, the Lord may holde his tongue for a time, & seeme to some to haue cast off the gouernment of the world, and not to take notice of these things: nay the Lorde may (perhaps) abundantly prosper vs with outward things, wee may spread ourselues like a greene Baye tree q: wee may line and waxe olde, and growe in wealth

p Ps. 50. 2

q Ps. 37.  
35.

our seede may be established in our sight with  
 us, our houses may be peaceable without feare  
 we may build faire houses, and call our r *Job. 21.*  
 Landes by our Names : and our Posteritie 7. 8. 9.  
 may delight in our talke t, and our Neigh- s *Ps. 49.*  
 ours praise vs u, wee may in the ende for t *1.*  
 outward signes die peaceably, and milde- t *v. 13.*  
 ie, there beeing no bands in our death w : u w. 18.  
 et for all this, the Lord wil not be found w *Ps. 27. 4*  
 lacke (as some men count slacknes x) but vn- x 2. *Per.*  
 doubtedly, if wee be found wicked, wee 3. 9.  
 shalbe cast away for our Malice. Nay what  
 should I say, (shall be) in asmuch as the  
 Lord hath already begun with vs in the  
 first degree, and that is *hardnes of heart,*  
 and the rest will follow, if this be not loo-  
 sed vnto. And that this that I say, may the  
 more affect vs, I will name you ;. signes  
 of *hardnes of hart*, which you shal see to be  
 common amongst vs in these times.

The first is : The not fearing of it ; so  
 much ariseth out of that which hath bin  
 spoken formerly : for seeing this *punish-*  
*ment* of hardnes is of that nature that it  
 deadeth the heart, it must needs bring  
 with it a feareles-nes in regard of it selfe.  
 as hee which hath it, scarcely know-  
 th hee hath it, (for he who complaineth  
 of hardnesse of heart, his Heart is not  
 hard-

hardened,) so when hee heareth it threatened, hee is no whit affected or touched therewithall. And therefore it is certaine that as no man is further from this punishment, then he which most feareth it, so no man is deeper in it, then hee which least regardeth it. A second signe, greedinesse in the committing of Sinne. *Paul* coupleth these two together, to *past feeling*, and, *to work all uncleannes with greedines y.* A man therefore who is gerly set to the practise of euill, and ready to catch all occasions to commit wee may safely conclude of him that the secrete vengeance hath overtaken him. A third signe is, shamelesnes and boldnes in Iniquitie. *Isay* describing the hardened people of the *Jewes*, saith thus of them: *The triall of their countenance testifieth against them, yea they declare their sin as Sodome, they byde them not z: & Ieremy of the same people speaketh thus: Were they ashamed when they had committed abomination? nay they were not ashamed, neither could they haue any shame 3.* And in another place, he saith, they had *a Whores forebels*, that could not blush. Therefore when men are not abashed to haue sinnes eu

y *Eph.* 4.  
19.

z *Is.* 3.9.

a *Ier.* 8.12  
b *Ier.* 3.3

not

noted in them, and scene to be ordinarily  
 practised by them, it betokeneth that this  
 hard disease hath seized vpon their harts.  
 A fourth signe is, hating to be reprov-  
 ed: There is euer some good hope of that mā  
 who can meekely suffer the words of ad-  
 vice, when admonition is receiued with  
 calmnes of spirit, it is a good testimony:  
 so on the other side it is a signe of a forsak-  
 en heart, to spurne at reproofe, to snuffe  
 at it, to account him an *Enemy*, who telleth  
 the truth c. A scorner loneth not him that re- c Gal. 4. 16  
 buketb him, saith Salomon d, & Christ cal- d Pra. 15.  
 leth them *Swine*, which turne againe, & all 12.  
 to rent them, which cast pearles before them  
 e. The last sign is, the making light of the e Mat. 7. 6  
 threats of God: *vengeance*. Thus the hard-  
 ned people of olde were wont to say, that  
 the Prophets were but an wind f, & to think f Ier. 5. 13  
 in their harts, *The Lord wil do neither good*  
*nor euill* g, and to come in mocking man- g Zeph. 1.  
 ner to the Prophets, saying, *What is the* 12.  
*burden of the Lord* h? iesting at that which h Ier. 23.  
 was threatened, and scoffing at it, as at an  
 idle tale. These signes of hardnes of heart 33.  
 will soone appeare to be amōgst vs. Tou-  
 ching the first signe, aske your selues, you  
 haue heard this matter now treated of vnto  
 M you,

you, how hath it affected you, what terror thereof hath it struck into you, how hath it mooued you secretly out of trembling hearts to beg of God to keepe it from you? Must not many say, that it hath bin but an idle sound vnto them, and that their spirits within them haue not beene wrought vpon thereby? yes questionlesse. Again (for the next signe) are not men eger and greedy to cōmit sinne, are not our worldlings greedy of gaine, our vsurers greedy of encrease, are not men giuen to vanitie greedy of delight, are not the malicious greedy of reuenge? Thirdly, doth not shamelesnesse sit in the foreheads & faces of many, as though it were a glory and ioy to doe wickedly? Are men ashamed to be knowne to be ignorant? are they sorry for it, that they vnderstand so little in matters that concerne the good of the Soules? Are Swearers ashamed, that any should heare them blaspheme? Are murtherers of the Sabaoth ashamed to be seene in their course, doe they hide themselves in corners, and doe it closely, that they may not be espied? Doe vicious persons hang downe their heads, because they take notice of their naughtines? Do rioters blush at it, that their excesse is lookt vpon

on, or do they not rather make the streets  
ring of their vnrulines? Are proud people  
touched with it, that they are pointed at  
for their folly? Do those which speak euill  
of the truth which is taught, and scoffe at  
good things, whisper it in secret, for feare  
least they should be ouer-heard? doth not  
euery kind of euill hold vp the head, as  
thogh it had rather deserued cōmendatiō,  
thē were any way to be reprovēd? Fourth  
ly, be not the guilty in these and the like  
kinds impatient of reproofe? Doth it not  
vexe & enrage thē, that the word of God  
finds them out? Should not Christ himself  
if he were in body present as he was once,  
haue cause to say as he then did; *The world  
hateth mee, because I testifie of it, that the  
workes of it are euill* i? There be many ex- i *John. 7. 7*  
ceptions made against preaching, but the  
ground of all is this, mē cannot endure to  
bee reprovēd. Lattly, for the last signe,  
whatsoever iudgemēt is denounced in the  
name of the Lord, whatsoever is vrged  
touching the neerenesse and strictnesse  
of his iustice, it is generally iested at; men  
thinke they haue heard such threatnings  
oft, but yet haue escaped, & therefore their  
resolution is, that it shall all be turned into  
vanity: so that the *terror of the Lord* k, be it k *2. Cor. 5.*

neuer so grauely and effectually discovered, doth rather waken then weaken their outrageous extremitie, This then is the issue of all this speeche, touching the blindnes of hardnes of heart, which are amongst vs: namely, that there neede no doubt to bee made of the truthe of this which *Salomon* saith, touching the casting off of the *Wicked*, sith wee already may see the first degree thereof, in the flintines of mens hearts, which is an assurance, that without speedy preuention, all the other certainly shall ensue. And therefore this putteth me in mind of the speech of *Moses* to *Aaron*, not long after the rebellion of *Corah*: when as God brought in a sodain Pestilence among the people for their murmuring; *Take the Censor* (saith he) *and put fire therein of the Altar, and put therein incense, and goe quickly to the Congregation, and make an attonement for them: for there is wrath gone out from the Lord, the plague is begun*: so it is fit that wee should all prepare to meet our God in, & that with speed for surely the plague is begun: Hardnes of heart hath spread it selfe far, and this first Woe is a prelagging of the rest, that the Lord will cast vs off in sicknes, in our death.

1 Numb.

16.46.

in Am. 4.

21,

death, and in the day of Iudgement, O  
 let our eyes cast out riuers of waters, let them  
 drop without stay n, let vs plie the Lord with n *Lam. 3.*  
 importunate and strining o prayers, and 48. 49.  
 giue him no rest p, vntill hee take the stonie o *Rom. 15.*  
 heart out of our bodies, and giue vs hearts of 30.  
 flesh q, yeelding and melting hearts r, that p *Is. 62. 7.*  
 Gods punishment may be fearefull vnto vs s: q *Ez. 11.*  
 wee may be afraid of his Iudgements t, and 19.  
 stand in awe of his Wordes u: So shall the r *2. Kings.*  
 Lord take pleasure in vs; for to him (saith 22. 19.  
 hee) will I looke, euen to him that is poore and s *Iob 31.*  
 of a contrite spirit, & trembleth at my words 23.  
 w. And thus much for the first part of t *P. 119.*  
 this Scripture. 120.

Wee are now come to the second u *v. 161.*  
 part. But the Righteous hath Hope in his w *Is. 66. 2.*  
 Death. In handling whereof, I am to The second  
 open vnto you two things, 1. What is part of the  
 a Righteous man? 2. What it is to bane Text, with  
 hope in death. the expositi.  
 on and doc-  
 trine therof.

One is said to be Iust or Righteous sun-  
 drie wayes: 1. Iust by nature x, and so, x *Kata*  
 no meere man euer was since Adams fall. *phycin.*  
 Surely there is no man iust on Earth, that doth y *Ecc. 7. 23*  
 good and sinneth not y. 2. Iust in opini-  
 on and conceit z, such Christ meant in z *Kata*  
 that speeche, I am not come to call the righ- doxan.

a *Matth.* 9. 13. *teous a.* 3. Iust by Imputation b, so was  
 b *Kata* 10. 13. *Abraham: he beliened God, and it was conn-*  
*log:smo.* *ted to him for righteousnes c.* 4. Iust in ref-  
 c *Rom.* 4. 3. *pect of purpote and true endeouour d:*  
 d *Kata* 10. 13. *So was Paule. I forget that which is be-*  
*proairefin.* *hinde, and endeaour my selfe vnto that which*  
 e *Pbil.* 13. *is before, &c: & he would all that are per-*  
 13. 15. *fect to be so minded. The Righteousnes by*  
 Imputation, begettes this latter: and  
 this latter is an vndeceiuing signe of that.

This Iustice by Imputation, discou-  
 ring it selfe in the pursute of Righteous-  
 nes, by Papists is scoffed at as a meere  
 collusion, and by diuers professors of  
 Religion, is not so well conceiued of:  
 and therefore to stoppe the mouthes of  
 gainfayers, and to helpe the weake vn-  
 derstanding of those which meane well  
 I will a little open it.

And first touching Imputation, that  
 is, God his accounting vs *Righteous*, in &  
 for the *Righteousnes of Christ*, it is made  
 plaine three wayes. 1. By considering  
 the proportion betwixt Christ his dying  
 as a sinner for vs, and our liuing as right-  
 teous for him. It is an excellent place in  
 the Apostle f: *He both made him to be sinne*  
 f 2. *for vs, which knewe no sinne: that wee should*  
 Cor 5  
 2.

be made the righteousness of God in him. Out of which place, this is expresse concluded, that wee are so made righteous before God for Christ, as hee was made a sinner for vs. Now how was Christ made a sinner for vs? Surely by Imputation: The Lord layed upon him the Iniquitie of all g. God accounted our sin, his, and so he was punished as a sinner: and so he accounts his Righteousnes, ours, and so are we rewarded as Righteous.

This is that Royall exchange made betwixt Iesus Christ, and the true believer: hee becomes a Curse for the believer: h Gal. 3. 13 that the believer, may be an heire of Blessing through him. 2. This point is cleared by examining the Analogie betwixt Adam and Christ. The Believers are said to be so made Righteous by the Obedience of Christ, as they were made Sinners, by the disobedience of Adam k. Now k Rom. 5. how commeth that personal sinne of Adams, in eating of the forbidden Tree, to be our sin also, making vs euen in it selfe liable to eternall death, but onely by Imputation? Adam was a publique person, and his Act was reputed the Act of his whole posteritie.

After the same manner, the obedience of Christ how cometh it to be for our *Righteousnes*, but by imputation only? he stood before God, in the person of the whole body of his elect, & therefore is his obedience reputed the obedience of all the elect. Thirdly, it will appeare by scanning the nature of suertiship, when one man vndertakes and engageth himselfe for another. Let the case be betwixt *Paule* and *Onesimus*, *Onesimus* ran away frō *Philemon* his Master, and at his departure (by all likelyhood) tooke with him some part of his Masters goods, *Paule* becommeth a mediator for him, and for the better furtherance of his request, he offereth to see the wrong and damage which is done, to be discharged: *If he hath hurt thee, or oweth thee ought, that put on mine account, I Paule haue written this with my owne hand, I will recompence it*. By this meanes *Onesimus* is discharged, and *Paule* is become debtor to *Philemon*: but how? Neyther hath *Onesimus* repayed ought, neyther hath *Paule* stolne or borrowed ought: It is by Imputation. By vertue of the vndertaken suertiship, *Onesimus* his debt lyeth vpon *Paule*, and *Paules* freedom

1 Phil. ver.  
18, 19.

from debt turnes to the acquittance of *One sinnes*. So is it in this case of Iustification. We stood bound to God to performe so many duties of Righteousnesse, and to sustaine so much damage, even the eternall weight of Gods displeasure, for so many holy seruices vnperformed. Christ commeth betweene, and giueth himselfe to God the Father for a full discharge.

Thus is hee now reputed the Debtor, and must pay the Mult, wee adiudged righteous, and must receiue the reward: and yet neyther is hee a Debtor by his owne priuate transgression, nor we freed by our owne personall Iustice, but both by Imputation. This Similitude is very fitting, because, as our *Sinnes* are called *Debts* m, so Christ is sayd to m *Mat. 6.* *have giuen himselfe, as a full price, proportionable every way to our debt n,* and so by n *1. Tim. 2.* *our stripes to haue healed vs o.* 6.

Where I meruaile Papists should gibe at *Imputation* as at an absurditie, when as they set themselves maintayne *Supererogation*; whereby the holinesse of one man is disposed of, to the spirituall benefit of another.

Now

Now next, for that *Righteousnes* which is so called in respect of the endeour, it hath in it no inconuenience, seeing both *Paule* (as hath bin said) calleth euen those Christians *perfit*, who *accounting themselves* not *already perfit*, doe notwithstanding with their best intention *follow hard toward the marke*, for the price of the high calling of God in *Christ Iesus* p, and our Sauior pronounceth those *Blessed*, who *do hunger after righteousness* q. He then here in this Text is a *iust* or a *righteous* man, who is iustified before God by the imputed righteousness of *Christ*, & hath *giuen up* r himselte to the *seruice of God*, in holinesse and righteousness before him all his dayes s.

p *Phil.* 3.  
12, 13, 14  
q *Mat.* 5, 6

r *Rom.* 12.  
1.

s *Luk.* 1.  
74, 75.

The next point in opening the sence, is what it is to *haue hope in Death*. By *Hope* here we must not conceiue that which is commonly so called, and which is almost in euery godles wretch, namely, a groundlesse conceit, that all is well, and that God will be good vnto vs: for in that sence, the most carnall men haue a kinde of *Hope in Death*: They thinke they shall doe well enough, and no doubt the Lord will take them to his mercy, &c. when as indeed being sifted and looked into, they haue

no shew of good reason why they should  
 so hope. But the *Hope* here spoken of, is  
 of another nature, it is built vpon a farre  
 surer foundation; and therefore it is ter-  
 med a *Hope not making ashamed*, because t *Rom. 5. 5.*  
 he which hath it, is neuer disappointed,  
 but alwayes enioyeth the end of his *hope*.  
 Else-where it is called *the Helmer of Sal-*  
*uation* u, because it is (as it were) the u *1. The. 5.*  
 safeguard to all other parts of Christian 8.  
 holinesse. So that this *Hope* ariseth not  
 out of *Imagination* or *Supposicion*, but out  
 of the assurance of the fauour of God  
 in Christ Iesus. *Hope* is nothing else but  
 an expectation of the accomplishment of  
 that, whereof wee receiue assurance by  
 faith. Faith ascertaineth the *Soule*, that  
 for Christs sake God hath forgiven it, &  
 hath acquitted it from the condemnation  
 which it had deserued, and that Heauen  
 is now reserued for it, a place being there  
 prepared by Christ, who is for that pur-  
 pose gone before w. *Hope* is the quieting  
 of the *Soule*, begetting in it both an ear- w *Ioh. 14.*  
 nestnesse of desire, and yet withall, a 2, 3.  
 contentednesse to awaite Gods leasure  
 for the enioying of that happines, where-  
 of Faith formerly hath assured it:

So

So then, *the righteous hath hope in his death:* that is, the man iustified before God by Christ, and studying to walke in the waies of righteousness in his life, when death commeth, & his soule is now ready to depart from his body, quietly awaiteth the Lords good leisure, contenting himselfe with an assured expectation of entering into a place of *Rest*? x, by the merite and death of Christ Iesus.

x *Heb. 2. 11*

Now what a blessing this is, to have *hope in Death*, is more easie to bee felt in hart, then to be vttered by mouth. There is nothing more miserable then a man at the point to die, who hath no hope, no comfortable assurance of entering into *Rest*: Hell it selfe cannot be more hellish then the torment of a conscience in suspense, hauing many reasons to feare the worst, & little ground for which to look for fauour. *A wounded spirit* (saith *Salomon*) *who can beare y?* And I pray you thinke what can comfort a dying hand if he haue not this *Hope*? Many thinges there are of force to discourage him, but nothing that can relieue him. If he look into his body, hee feeleth nothing but weakenesse, himselfe panting for life, and

y *Pro. 18.*

14.

euen

uen now (as it were) drawing his last  
breath : if he behold his friends, he seeth  
them weeping and lamenting and wrin-  
gling their hands, which breeds a suspitiō  
in him, that sure in all mens opinion his  
time is neere, and his case miserable: if he  
seeke his Physitian, he telleth him he hath  
small hope of his recouerie : if he return  
into his owne conscience, there he findes  
a catalogue of sinnes, ready to become  
uen a cloud of witnesses against him,  
when hee must anone appeare before  
God: If he thinke vpon Hell, he seemeth  
to see it (as it were) gaping, ready to de-  
uoure him: If he thinke vpon God and  
vpon Heauen, he beholds Gods frow-  
ning countenance, and Heauen gates e-  
uen shut against him. Alas (poore soule)  
what can comfort him? What shall bee  
found out able to refresh him? not all the  
ordials and restoratiues of Physitians,  
not the attendance of seruants, nor the su-  
red words of friends, not all his wealth,  
he be the richest mā alive: for he feeleth  
hell already in his soule, the Worme of  
conscience beginneth to gnaw him, which  
shall euer eat him, but neuer cōsume him.  
O wretched man that thou art, who shal  
deliuer

- deliuer thee ? This is the misery of a hopelesse dying man. But oh the comfort, the reioycing of a righteous soule even when *the snares of Death haue compassed him, and the griefes of the Graue haue caught him* z: For what though he haue receiued the sentence of Death in himselfe it is for no other end but to teach him not to trust in himselfe, but in God, which *raiseth the dead* a. What though he seeth plainly, that his end is come ? yet he reioyceth, that this *departing is so neere his hand*, because the remembrance of this that he hath fought the good Fight, and kept the Faith, doth embolden him to expect the Crowne of Righteousnes b. What though the eyes of his body are now ready to be closed vp by death ? yet by the eye of his faith he seeth *the Heauen open*, ready to receiue him, and his Sauiour standing at the right hand of God c, ready to entertain him. In a word, what though the violence of some tormenting sicknesse doth euen (as it were) thrust his soule out of the habitation of his body ? yet he dare be bold to say with David, *Into thine hand I commend my spirit, for thou hast redeemed me, O Lord* d Ps. 31. 5. God of truth d. O thrice happy man that

thou art, what Diuell, what Hell, what Sinne can endanger thee?

Now as the misery of being a castaway should make vs beware of the Sinne of Obstinacie and Maliciousnesse, & stiffe-necked going on in euill, so the happines of the estate of Righteousnesse should stir vs to spend our best endeouours, in labouring by true humility, by vse of the good meanes of inuocation, of hearing the Word, of profiting by the Sacraments, to bee found in Christe, and to bee accepted *ePhil. 3.9.* righteous before God for his sake, & to shew forth the fruits of righteousness in our liues, *euen fruits worthy amendment of life*: that so whensoever death shal come *fMat. 3.8* (as surely it will come ere long) our *Flesh* may rest in hope *g*, and our departing hence *gPs. 16.9* may be as the sayling ouer the sea, as the comming out of a narrow wombe into a more large and lightsome place, as a returne from exile, and as an enlargement out of prison.

FINIS.